QASIDA BURDAH

(ROMAN URDU)

TRANSLATION + COMMENTARY

AUTHOR: IMAM AL-BUSIRI

ENGLISH TRANSLATION AND COMMENTARY

MASJID UL HAQ(SOUTH AFRICA)

ROMAN URDU TRANSLATION AND COMMENTARY

TEAM MOHABBET E RASOOL ﷺ

Qasidah Burdah

For the Isaal e Sawab of

Haji Ibrahimbhai Daudbhai Patel(I.D. Patel)

Marhoom Zamir Uddin

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(48 Van Der Reit Street, South Africa)

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Abu Abdullah Muhammad bin Saeed bin Hammad bin Mohsin Busiri Misri

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Contact:
Agar is kitab mein koi bhi galti (spelling, typing ya koi aur) mile, to humein email ya WhatsApp ke zariye batayein. Iske alaawa humse raabta karne ke liye bhi aap humse Email ya Whatsapp ke zariye contact kar sakte hai.

Email: mohabbeterasul12@gmail.com

Whatsapp: 9825786700

Humaare official Islamic whatsapp group me join hone ke liye aap niche di gayi link ya QR Codr scan karke join ho sakte hai jisme aapko regular islamic posts, fiqh ke masa'el, islamic video aur iske alaawa bahot kuch sikhne ko milega.

https://chat.whatsapp.com/J10IoNfvWNwGS4KtUvvj8K

Rabiul Awwal Shareef ka paak mahina kareeb aa raha tha.
Is baar ka Milad Shareef khaas is liye tha ke yeh **1500-wa Jashn-e-Wiladat** tha. Har saal hum Milad ke mauqe par yeh sochte hain ke Huzur ﷺ ki bargah me koi khaas tohfa pesh kiya jaaye.

Iss saal jab yeh soch chal rahi thi, to ek khayal aaya ke **Qasida Burdah Shareef** — jo Rasulullah ﷺ ki bargah me maqbool tareen qasida hai — ko **Roman Urdu** me translate kiya jaaye. Sirf ashaar ka tarjuma hi nahi, balki un ashaar ki **tafseer** bhi Roman Urdu me ki jaaye.

Kayi saal pehle, maine South Africa ki Sunni tanzeem **Masjid-ul-Haqq** ki website par Qasida Burdah Shareef aur uski English commentary dekhi thi. Tabhi yeh irada bana tha ke isi English version ko Roman Urdu me translate kiya jaaye, jisme Ashaar, Translation aur Tafseer teenon shamil hon.

11 July 2025 ko humne Masjid-ul-Haqq committee ko email ki, unke is azeem kaam ko Roman Urdu me translate karne ki ijazat maangi. Hum Allah ka shukr ada karte hain ke unhone usi din ijazat de di. Allah Ta'ala unhe is kaam ka bepanah ajr o sawab ata kare, unki tanzeem aur Masjid-ul-Haqq ko din-dugni, raat-chogni taraqqi ata kare, aur unse hamesha deen o Sunniyat ki khidmat ka kaam le.

12 July 2025 ko **Mohabbet-e-Rasul** tanzeem ne kaam shuru kiya, aur **7 August 2025** ko poori kitaab ka tarjuma mukammal ho gaya. Us waqt tak editing baaki thi, lekin sirf kuch chhote-mote kaam reh gaye the.

Humne is kitaab ko **1 Rabiul Awwal** ke din launch karne ka irada rakha tha, aur hume behad khushi hui ke humne ise waqt se pehle hi tayyar kar liya.

Filhal yeh kitaab **sirf PDF format** me launch ki ja rahi hai, lekin agar Allah ne chaha to mustaqbil me ise **hard copy** me bhi chapwaya jaayega.

Is kitaab ko likhne ka tariqa humne bilkul aasan rakha hai ta'aki har qari (reader) asaani se samajh sake.

1. **Sabse pehle**: Qasida ka Arabic matn likha gaya hai.
2. **Uske baad**: Uska **Roman Arabic** me version diya gaya hai, ta'aki jo log Arabic script nahi padh sakte, wo Roman me padh saken.
3. **Phir**: Qasida ka **Roman Urdu me tarjuma** likha gaya hai.
4. **Aakhir me**: Uski **commentary (tafseer)** di gayi hai.

Kuch ashaar ke baad humne **conclusion** bhi likha hai, jo ke original literature me shamil nahi hota. Humne ise is liye add kiya ta'aki log ashaar ka paighaam aur mazmoon asaani se samajh saken.

Yeh Qasida kayi alag-alag **parts** me hai:

- **Nafs ke ta'alluq se** Imam Busiri ke likhe ashaar ek jagah jama kiye gaye hain.
- **Milad ke ta'alluq se** ashaar ek jagah rakhe gaye hain.
- **Jang ke ta'alluq se** ashaar ek jagah hain.
- Aur iske alawa jitne bhi topics hain, unhe ek tarteeb ke saath likha gaya hai ta'aki padhne me aasani ho.

Ghalti ka imkaan:
Yeh mumkin hai ke humse tarjuma ya likhne me kahin koi ghalti ho gayi ho. Hum umeed karte hain ke agar aapko kisi page par koi ghalti nazar aaye to aap diye gaye email ya phone number par humse raabta karke batayen. InshaAllah, agle edition me us ghalti ko durust kar diya jaayega.

Yeh baat wazeh rehni chahiye ke agar koi ghalti mile to wo sirf humari apni ghalti hai, **Masjid-ul-Haqq committee ki nahi**. Asal mehnat unhone ki hai; humne sirf unke kaam ka tarjuma kiya hai.

Asal Qasida ki rawayat:
Haqiqi Qasida Burdah Shareef me zyadatar har sher ke baad yeh misra aata hai:
"Maula Ya Salli wa Sallim Daa'iman Abadan 'Ala Habibika Khayril Khalqi Kullihimi"
Hamare is translated version me humne ise har sher ke baad repeat nahi kiya, lekin agar aap chahe to isse har sher ke baad padhna behtar hai.

Page layout:
Har naye qasiday ka aghaaz naye page se kiya gaya hai ta'aki koi sher mix na ho aur tarteeb me reh sake.

Mohabbet e Rasul tanzeem ke baare me

Mohabbet-e-Rasul Tanzeem ek Sunni tanzeem hai jiska aghaaz faqeer ne **March 2019** me kiya. Shuruaat ek Instagram page se hui, niyat yeh thi ke **Rasulullah ﷺ ka deen logon tak pahunchaya jaaye**.

Allah Ta'ala ne apne fazl se mazeed kamyabi ata ki. Hamne:

- WhatsApp groups banaye
- Online library tayar ki
- Online research & skills group banaya
- Nikah ke masa'il, Ramadan ke masa'il, Umrah ke masa'il, sohbat ke masa'il, aur is tarah ke kai aur groups shuru kiye

Islami behno ke liye:

- **Online Tajweed classes**
- **Urdu classes**
  …bilkul free of cost di gayi. InshaAllah aage bhi aise courses launch kiye jayenge.

Mohabbet-e-Rasul Tanzeem ka maqsad sirf itna hai ke:

- Rasulullah ﷺ ke deen ko mazbooti se pakad kar rakhna
- Huzur ﷺ ki mohabbat logon ke dilon me basana
- Maslak-e-A'la Hazrat par qaayam rehna

Muqaddima (Introduction):
Ye Qaseeda Sheikh Sharfuddin Abi Muhammad bin Saeeduddin Delaasi Busiri (rahmatullahi ta'ala alai) ne likha tha. Allama Sharfuddin Bosairi (rahmatullah alaih) 1 Shawwal 608 Hijri (7 March 1213 A.D.) ko **Abusair** naam ke gaon mein paida hue. Isi wajah se unka naam **"Busiri"** mashhoor hua. Ek aur riwayat ke mutabiq, unke walid ya walida ka ta'alluq **Abusair** aur **Dellas** se tha — is liye dono shehron ke naam un se mansub hain. Wo sirf **13 saal** ki umr mein **Hafiz-e-Qur'an** ban gaye, aur uske baad **Fiqh waghera ka ilm** hasil kiya. Is Qaseeda se yeh maloom hota hai ke wo **Islami Uloom** mein kaafi mahir thay.

Wo **7th century Hijri** ke ek mashhoor aur azeem shayar thay. Saath hi **khatat (calligrapher)** bhi thay aur **nuskhay (manuscripts)** likhne ke zariye apna guzara karte thay. Unhein **adab aur shayari** ke maidan mein bohat uncha maqam hasil tha.
Unki **nazmon ka majmua** (collection of poetry) **Qaahira (Cairo)** mein chap chuka hai. Is collection mein kai qaseede hain, jin mein se:

- **Qaseeda Burdah**
- **Qaseeda Hamziya**

sabse zyada mashhoor hain.

Qaseeda Burdah Shareed Arabi zaban se kaafi zubanon mein tarjuma kiya gaya, jaise ke:

- Farsi
- Urdu
- Latin
- French
- aur English

Ye Qaseeda sirf **Middle East** mein hi nahi, balki **India**, **Pakistan**, aur **Africa** mein bhi bohat mashhoor hai. Is Qaseede ko **Turkish hukoomat** ke daur mein **Masjid-e-Nabawi** ke gumbadon par **khubsurat khush-nawisi (calligraphy)** mein likhwa diya gaya tha, aur ye 1972 tak wahan mojood tha.

Afsos ke saath kehna padta hai ke **Imam Sharfuddin Busiri (رَحِمَهُ ٱللّٰهُ تَعَالَى)** ki zindagi ke bare mein tafseelat zyada maloom nahi – unki **zindagi ka aksar hissa andhere mein hai** (yaani kam maloomat dastiyaab hain).
Lekin **is Qaseede** ki taufiq aur barkat ki wajah se unhein **shohrat** mili. Yeh to maloom hai ke unhon ne apni zindagi ke **10 saal Jerusalem** mein guzaare,uske baad wo **Madina**

Munawwara mein settle huay. Phir unhon ne **Makkah Mukarrama** mein **13 saal Qur'an ki taleem** di. Uske baad wo **Bilbees** (Misr ka sheher) mein **ikhtiyaari hukoomati kaam(Government job)** hasil karke wahan settle ho gaye.

Unki wafaat ke bare mein:

- **Haji Khalifa** ke mutabiq wo **694 Hijri** mein wafaat pa gaye
- **Allama Jalaluddin Suyuti (رَحِمَهُ ٱللّٰهُ تَعَالَى)** ke mutabiq wo **695 Hijri (1300 A.D.)** mein wafaat pa gaye.

Unki **dafan (qabar) Fustat, Alexandria (Misr)** mein hai.

Is qaseede ka naam **"Qaseeda Burdah"** kyu rakha gaya?

Burdah lafz **"Burd"** se nikla hai, jiska matlab hota hai:

- **Hasil karna (acquisition)**
  ya
- **Dhaarion waali chadar (striped sheet)** jo **Yemen** mein banayi jaati thi.

Is Qaseede mein **Allama Sharafuddin Busiri (رَحِمَهُ ٱللّٰهُ تَعَالَى)** ne subh ki hawa, khushi aur sukoon ka tazkira kiya hai. Kuch jagahon par unho ne **judai ka gham**, **tanhaai ka dukh**, aur **apne dil ka haal** bayan kiya hai. Phir wo apne **shiddat bhare nafs** (ardent soul) ke fareb se bhi **hifaazat ka paighaam** dete hain — ke kaise wo insan ko **gumrah** kar sakta hai.

Uske baad wo **logon ko rehnumaai** dete hain ke:

- Kaise **Huzoor Nabi Paak صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ** ki paak bargah mein duaa maangein
- Aur un ke waseele se **shafa'at (intercession)** hasil karein

Wo **Sahaaba-e-Kiraam** ke fazaail ka bhi zikr karte hain. Phir **Allah ke azaab**, **ikhlas bhari muhabbat**, aur bohat si aur baatein is nazm mein bayan karte hain.

Isi liye, itni roohani aur haqeeqat bhari baatein hone ki wajah se is nazm ka naam **"Qaseeda Burdah"** rakha gaya.

Kuch log kehte hain ke **"Qaseeda Burdah"** ek aisa Qaseeda hai jisko padhne se **dil ko sukoon** milta hai. Jab koi insaan is Qaseede ko **padhta hai**, to **uska dil mut'main hojaata hai**,
aur **uska dil saaf hojaata hai** — is liye isay "**Qaseeda Burdah**" kaha jaata hai.

Ek aur wajah jis se ye naam mashhoor hua:

Jab **Allama Busiri (رَحِمَهُ ٱللهُ تَعَالَى)** ne ye Qaseeda **Huzoor Nabi Kareem صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ** ke saamne pesh kiya (khwab mein), to Huzoor صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ ne un par apni **paak Yamani chadar** (shawl) rakh di — aur wo **poori tarah se shifa yafta** ho gaye.

Itr-ul-Wardah mein riwayat hai ke:

Ek buzurg **Saad'uddin Al-Ghaar** aankhon ke dard ki wajah se andhe ho gaye the. Unhone ek **khwab** dekha ke wo **Bahauddin** ke paas jaa kar **"Burdah"** ko lein aur usay apni aankhon par rakh dein — to unhen shifa mil jaayegi. **Bahauddin** us waqt ke ek **wazir (minister)** thay. Jab **Saad'uddin** ne jaa kar unhe khwab sunaya, to Bahauddin ne kaha:

"Mere paas aisi koi cheez nahi jise 'Burdah' kehte hain,
*lekin mere paas ek **Naat-e-Paak** hai, jo maqbool hui hai,*
aur Allah uske zariye logon ko shifa deta hai."

Phir Bahauddin ne wo **Naat** nikaali aur **Saad'uddin ki aankhon par rakhi**,
aur **fauran hi unki aankhon ki roshni wapas aa gayi**. Is waqiye se ye maloom hua ke lafz **"Burdah"** sirf duniya mein hi nahi, balki **Aalam-e-Arwah** (roohon ki duniya) mein bhi **buzurgon aur farishton** ke darmiyan mashhoor hai. Khud **Bahauddin** is naam se waqif nahi thay — wo ise sirf **"Naat Shareef"** kehte thay.

Qaseeda Baanat-us-Sa'adiah mein, jab **Hazrat Ka'ab bin Zuhair (رَضِيَ ٱللهُ عَنْهُ)** ne Islam qabool kiya, to unhone ek Qaseeda pesh kiya.

Jab wo is **misre** (couplet) tak pahunche:

"Hamare Nabi Paak miyaan se nikli hui talwar ki tarah hain,
jinki chamak se poori duniya roshan ho jaati hai."

To **Huzoor Nabi Paak صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ** ne unhein ek **paak Yamani chadar** ata farmaayi.
Ye chadar unke gharane mein bohot arse tak **qeemati tohfe** ke tor par rakhi gayi.
Fir **Ameer Mu'awiyah (رَضِيَ ٱللهُ عَنْهُ)** ne is chadar ko **10,000 dirham** mein kharidna chaha, lekin
Hazrat Ka'ab (رَضِيَ ٱللهُ عَنْهُ) ne bechne se inkaar kar diya. Unke **wisaal** (inteqal) ke baad, unke waris ne ye shawl **3,000 dirham** mein **Ameer Mu'awiyah** ko bech di. Ye **paak Yamani chadar (shawl)** baad mein bohot saalon tak **Abbasid Khaandan** ke paas reh gayi.

Jab bhi koi naya **Khilafa ka taaj (crown)** pehenta, to us ke kandhon par ye paak chadar

rakhi jaati thi. Lekin jab **Fitna (fasad aur political uthal puthal)** ka daur aaya, to ye paak chadar **kahin gayab ho gayi.**

Is waqiye se yeh sabit hota hai ke:

Qaseeda likhne par Paak Bargah-e-Nabawi صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ se **paak tohfay (shawl waghera)** naseeb hote hain – jaise ke **Allama Busiri (رَحِمَهُ ٱللّٰهُ تَعَالَى)** ko bhi mila. **SubhanAllah!**

🌟 Qaseeda Burdah Shareef ki karamat

Imam Sharfuddin Busiri (رَحِمَهُ ٱللّٰهُ تَعَالَى) ek **ma'roof Sufi buzurg**
Abul Abbas Ahmad Al-Mursi (رَحِمَهُ ٱللّٰهُ تَعَالَى) ke shagird the, aur unki **khaas mehfilon (spiritual dars)** mein hamesha shirkat karte the. Unhein **Hadith ka ilm** bhi gehrai se aata tha, aur wo is field ke **maahir** the.

Usi daur mein (jaise ke unho ne khud bayan kiya hai), unhein **bohot sakht falij (stroke/paralysis)** hogaya tha —aadha jism **bilkul bekaar aur be-harakat** ho gaya tha. Jo behtareen ilaaj us waqt dastiyaab tha, wo karwaya gaya —magar **koi faida nazar nahi aaya.**

Is takleef aur udaasi ki haalaat mein, unho ne irada kiya ke wo **Huzoor Paak صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ ki tareef mein kuch ash'aar likhenge**, taake un ke zariye **shifa aur naja'at** hasil ho. Allah ne unki dua qabool kar li — aur wo is Qaseede ko likhne ke kaabil ho gaye.

Jab unho ne **Qaseeda mukammal** kar liya, to ek raat neend mein unhein ye sharf mila ke:

Unho ne Huzur Nabi e Paak *صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ ko* ***khwab mein dekha.*** Aap ﷺ ne apne **paak hath** unke jism par rakhe aur phir apni **paak Yamani chadar** se unhein dhamp diya.**Fauran hi unki bimari door ho gayi!** Jab unki aankh khuli, to wo **chalte phirte** the — koi falij ka asar nahi tha.

Agle din jab wo ghar se bahar nikle, to unki mulaqat ek **Darvesh (buzurg shakhs)** se hui. Ye darvesh unke liye ajnabi the. Darvesh ne unse kaha:

"Wo Qaseeda sunaayiye jo aapne ***Huzur*** *صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ ki shan mein likha hai."*

Allama Busiri **(رَحِمَهُ ٱللّٰهُ تَعَالَى)** hairan ho gaye, aur unhone poocha:

"Aap kis Qaseede ki baat kar rahe hain?"

*Wo **Darvesh (Buzurg shakhs)** ne jawab diya:*

*"Main us **Qaseede** ko sunna chahta hoon,
jo is **sher** (couplet) se shuru hota hai:*

Amin Tazakkuri Jeeranin Bi Zee Salami
(Kya us jagah ki yaad ne tujhe beqarar kiya jahan tere purane padosi rehte thay?)

*Us waqt tak ye Qaseeda **kisi ko bhi maloom nahi tha**. Darvesh ne bataya ke unhone **raat ke waqt Allama Busiri** ko **Huzoor Paak صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ** ke samne **ye Qaseeda padhte hue dekha tha**.*

*Allama ne **wo Qaseeda us Darvesh ko de diya**.*

***Ye waqiya mashhoor ho gaya...** Jab ye baat **Minister Bahauddin** ke paas pohnchi, to wo **bohot muta'ssir** hue. Unho ne is Qaseede ki ek **nuskhah (copy)** banwali. Wo hamesha **sar par rumal dal kar**, aur **nange paon** is Qaseede ko **adab ke sath** suna karte the. Is **Barkat bhare Qaseede** ki wajah se unka **gharana** bohot arse tak **taraqqi yafta** raha, aur unki zindagi mein **khush-haali** rahi.*
SubhanAllah!

Qaeedah Burdah Shareef padhne ki fazilat

*Jo shakhs is Qaseede ko **ikhlas (sachche dil)** aur **paaki (taharat)** ke sath padhegai, wo hamesha **roohani faide** haasil karega. Ye Qaseeda **tamam Islami dunya** mein **izzat** aur **adab** ke sath maana jaata hai. Isay **yaad karna** aur **bar bar padhna**, roohani barkat ka **zameen se aasman tak ka zariya** hai Jaise ke aap ne pehle padha, **is Qaseede ke musannif (author)** ne is ke zariye **bohot baday faide haasil kiye**. **Ye Qaseeda Qayamat tak log padte rahenge** aur isay **usi mohabbat aur adab** se padha jaayega — **InshaAllah!** Ye Qaseeda **Huzoor Paak صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ** ke **aashiqon** ke liye **roohani sukoon** ka sabab banega.*

Qaseeda Burdah Shareef padhne ka tariqa

Qaseede ke shuruaat mein bohot aham baat bayan ki gayi hai: Iske **aaghaz aur anjaam (beginning & end)** dono mein **khushkhabriyaan** di gayi hain. **Jo shakhs is Qaseede se**

sachchi mohabbat karta hai, wo hamesha **aman (peace)** mein rahega aur **khushi aur raahat** ke qile(fort) mein zindagi guzarega.

Ek misre (couplet) mein likha hai:

أَمِنْ تَذَكُّرِ جِيرَانٍ بِذِي سَلَمِ

Roman Urdu:

Amin Tazakkuri Jeeranin Bi Zee Salami

Is mein lafz **"Amin-ta" (أمِنتَ)** ka zikr hai, jiska matlab hai:
"Tum ab aman mein ho" (You are now in peace).

Iska Aakhri Misra (Last Couplet) kehta hai:

Arabic:

وأَطْرَبَ العَيْسَ حَادِي العَيْسِ بِالنَّغَمِ

Roman Urdu:

Wa Atrabal Aysaa Haadi al-Aysi Bin Na'ami

Is ka matlab hai:
"Aman aur khushi ka paighaam" –
yaani jisme sukoon bhi hai aur muskuraahat bhi.

▨ **Natija:**

Toh ye Qaseeda qari (reader) ko shuruaat mein batata hai ke wo **aman mein hai**, aur aakhri mein usay **khushgawaar zindagi** ki **bashaarat** deta hai. Yaani ye Qaseeda **khushkhabri** se bhara hua hai — dono intihaon(beginning and end) par.

📜 **Is Qaseede ke Kuch Sharaait (Conditions) bhi hain:** Agar Qaseeda **sahi tareeqe se**, aur **adab, paaki aur ikhlas ke sath** padha jaye, toh iska **bara roohani faida** hota hai.

Misaal:

Imam Ghaznavi (رَحِمَهُ ٱللّٰهُ تَعَالَى) roz raat ko ye Qaseeda **is niyyat se padhte the** ke unhein **Huzoor Nabi Kareem صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ** ka deedar naseeb ho. Unho ne ye Qaseeda **kaafi time tak padha**, lekin unki ye **tamanna poori na ho saki**. Phir wo apne **murshid (Sheikh)** ke paas gaye, aur un se apne halat ka zikar kiya. **Sheikh ne farmaya:**

"Shayad tum kuch sharaait (conditions) chhod rahe ho."

Imam Ghaznavi ne kaha:

"Huzoor! Main sab sharaait puri karta hoon aur ikhlas ke sath padhta hoon."

Phir Sheikh ne **muraaqabah (roohani nazar)** kiya aur kaha:

"Ab mujhe samajh aaya ke natija kyu nahi mil raha…
*Tum **wo Durood** nahi padh rahe jo **Hazrat Imam Sharfuddin Busiri** padhtay the."*

Wo Durood hai:

Arabic:

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَىٰ حَبِيبِكَ خَيْرِ الخَلْقِ كُلِّهِمِ

Roman Urdu:

Maulaya Salli Wa Sallim Daa'iman Abadan
'Alaa Habeebika Khayril Khalqi Kullihimi

Yehi Durood padhein – aur koi aur Durood na padhein.

📃 Qaseeda Burdah Parhne Ki Sharait (Conditions of This Qaseeda):

1. **Paak hona (taharat)** aur **wuzoo mein hona** zaroori hai.
2. **Qibla rukh ho kar baithiye.** Har lafz ko saaf aur theek tarah se ada kijiye.
3. Har couplet (misra) ka **ma'ni samajhna zaroori** hai, warna asar kam ho jata hai.
4. Har couplet ko **aayaat ki tarah tarteel se** padhiye. Koshish kijiye ke **poora Qaseeda yaad ho jaaye**.
5. Qaseeda padhne se pehle us shakhs se **ijazat (permission)** lein jise is Qaseede ka amal aata hai.
6. **Shuru aur aakhir mein sirf upar wala durood** (Maulaya Salli…) padhein.

✍ Ye shara’et likhi gayi hain:

- **Allama Kharpoti (رَحِمَهُ ٱللّٰهُ تَعَالَى)** ki tafsir mein aur **Shawaarul Fardah** ke musannif ne bhi isay likha hai **Meer Sayyid Ali Bukhari Suharwardi (رَحِمَهُ ٱللّٰهُ تَعَالَى)** ne in sharait ke sath ye amal diya

📌 Amal Karne Ka Tariqa (Steps for Reciting with Adab):

a. Jis din se padhna shuru karein, **ek ya zyada gareebon ko khana khilaayein**.
b. Khana **meetha aur lutf bhara (sugandhi/mazedar)** hona chahiye.
c. Fateha de Huzoor Paak ﷺ aur Imam Busiri (رَحِمَهُ ٱللّٰهُ تَعَالَى) ke liye.
d. Khushbudar (attar laga hua) kapra pehnein, phir Qaseeda shuru karein.
e. Jahan bhi **Huzoor ﷺ ka naam aaye**, us couplet ko **3 martaba** padhein.
f. Rozana ek **muqarrar waqt** par padhne ki aadat banaayein.
g. Agar aap afford karte hain, to **har mahine ke aaghaz mein gareeb ko khana khilayein**.
h. Qaseeda ke pehle aur baad, niche diya gaya Durood Sharif padhein.

(Page 8 half missing)

Qaseeda Burdah Shareef padhne se pehle niche diya gaya Durud e Paak padhna mustahab hai

اَلْـحَمْدُ لِلّٰهِ مُنْشِئُ اَلْخَلْقِ مِنْ عَدَمٍ
ثُمَّ اَلصَّلَاةُ عَلَى اَلْمُخْتَارِ فِي اَلْقَدَمِ
مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَىٰ حَبِيبِكَ خَيْرِ اَلْخَلْقِ كُلِّهِمِ

📜 Roman Arabic

Alhamdu Lillahi Munshi’il Khalqi Min Adami
Thumma as-Salaatu ‘ala al-Mukhtaari Fil Qadami
Maulaaya Salli wa Sallim Daa’iman Abadaa
‘Alaa Habeebika Khayril Khalqi Kullihimi

Riwayat me aata hai ke jab Huzoor Paak صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ ne ye Qaseeda suna,
to unho ne ye dusra misre padha tha.

Summma-as-Salatu 'Alal Mukhtaa Fil Qidami…

Is liye ye misre **barkat ka zariya** samjhe jaate hain. Qaseede ke har **couplet (misray)** ke baad in misron ka padhna **mustahab** hai:

✍️ **Arabic Qaseedaon Ki Aik Khaas Baat Ye Hai ke** Ye aam taur par **mohabbati feeling** mein shuru hoti hai — lekin aage chal kar **asal maqsad (yaani Huzoor ﷺ ki tareef)** tak pohanchti hai.

Shayar (lover/aashiq) shuruaat mein tasleem karta hai ke wo **tanha hai**, usay apne **mehboob ki yaadein**, unka chehra, unki baton ka asar hai. Wo un jagahon ki bhi yaad karta hai jahan **Huzoor ﷺ** ka guzarna hua, unka bachpan, unki jawani ka waqt guzarna tasawwur karta hai.

💭 **Jaise Jigar Moradabadi ne farmaya:**

Oh! It is a very long time that He (My Beloved)
came and went away.

Still He continues to linger in my eyes.
Here I see Him Walking, there I see Him Roaming.

Here He Comes, there He Goes.

Yaani dil aur zehan pur asar aisa hai ke Har jagah **Huzoor ﷺ ka tasawwur** mehsoos hota hai.

🥰 **Allama Imam Ahmed Raza Khan Barelwi (رَحِمَهُ ٱللّٰهُ تَعَالَىٰ) ka Na'at Se Iqtibaas:**

Imam Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat, Sheikh-e-Tareeqat
A'la Hazrat Allama Moulana Shah Ahmed Raza Khan Barelwi
(رَحِمَهُ ٱللّٰهُ تَعَالَىٰ) likhte hain apni aik **Na'at** mein:

His Affection will embrace everybody,
Even sad people will become happy.

Die willingly on the Promise of Meeting Him,
Reward lies in the Experience of Greeting Him.

Ek aur jagah Aala Hazrat farmate hai

When the Holy Prophet walked along any street,
Jab Huzoor Paak ﷺ kisi bhi gali se guzarte thay,
the entire Earth became fragrant and sweet.
Toh puri zameen mehek uthti thi, aur mithaas se bhar jaati thi.

Dazzled by the Radiance of Your Complexion,
Aap ke roshan chehre ki chamak se her nazar hairaan reh jaati thi,
the Moon kissed Your Feet, as a Token of Devotion.
Chaand ne aap ke paon ka bosah liya — adab aur muhabbat ke izhar ke tor par.

When the Flower of my Heart blossomed merrily,
Jab mere dil ka phool khushi se khila,
I remembered the Lovely Garden of Madinah.
Toh mujhe pyara sa baagh Madinah ka yaad aa gaya.

(Ye jo Roman Urdu me translate kiya gaya hai wo asal sher nahi ye sirf us english ka tarjuma hai)

Part – 2

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Allah ke naam se shuru jo bada meherbaan rehmat waala hai, tamam taarif'e Allah rabbul izzat ke liye aur karod'o durud o salaam humaare Aaqa sallallahu alayhe wassalam ke liye.

أَمِنْ تَذَكُّرِ جِيرَانٍ بِذِي سَلَمِ
مَزَجْتَ دَمْعًا جَرَىٰ مِنْ مُقْلَةٍ بِدَمِ

Roman Arabic:
Amin Tazakkuri Jeeranin Be Zee Salami,
Mazajta Dam'an Jaraa Mim Muqlatim Bidami

Roman Urdu Translation: Kya tum apne mehboob (Huzur alayhissalam) ke mohallay waalon ki yaadon mein doob kar, khoon ke aansu ro rahe ho?

Commentary:
Aashiq ka dil us ki mohabbat ke raaz ki wajah se bechain ho gaya hai. Wo is raaz ko chhupana chahta hai, lekin iski kasak aur yaadein uski aankhon ko aansuon se bhar deti hain — **laal khoon jaise aansu**. Allama kehte hai hai ke us khaas mehboob ka naam to chhupa diya gaya,
lekin "**Zee Salam**" jese ek paak aur khaas jagah ka zikr is raaz ki taraf ishara karta hai.

Jo sawal pehle qaseede mein kiya gaya tha

"Kya tum Zee Salam (Mehboob ki jagah) ke padosiyon (yaaron) ko yaad karke
ye aansu baha rahe ho? Kya in yaadon ne tumhara dil bechain kar diya hai?"

Iske baad aane wala qaseeda is bechaini ka sabab khul kar bayan karta hai.

Couplet:

أَمْ هَبَّتِ الرِّيحُ مِنْ تِلْقَاءِ كَاظِمَةٍ
وَأَوْمَضَ البَرْقُ فِي الظَّلْمَاءِ مِنْ إِضَمِ

Roman Arabic:
Am Habbatir Reehu Min Tilqaa'i Kaazimatin
Wa Owmadal Barqu Fiz Zalmaa'i Min Idhami

Roman Urdu Translation: Kya
Kaazima (Madina ka ek ilaqa) se aane wali hawa ne tumhara dil ko udaas kiya hai?
Ya Madina ke pahadon mein chamakne wali bijli ne in aansu'on ko chhalkaya hai?

Allama Kharpoti (رَحِمَهُ ٱللهُ تَعَالَى) farmate hai

- *"Aey inkaar karne wale! Tum ne mohabbat ke raaz ko chhupaya hai. Tum hazaar dafa iska inkaar karo, lekin tumhari aankhen tumhara rona raaz faash kar rahi hain. Yeh aansu in yaadon ka sabab hain. Agar yeh Zee Salam(Mehboob ki jagah) ki yaadein nahi hain, to phir shayad Kaazima(Madine ke pahad) ke pahadon mein chhupa hua Huzoor ﷺ ka noor is udaasi ki wajah hai! Hawaon ki khushboo, wo maqamat, sab mil kar bechaini aur royaasi barha rahe hain. Raat ke andheron mein Izam naam ke pahad se chamakne wali bijli bhi tumhare dil ko Huzoor ﷺ ki yaad dila rahi hai.*

Couplet

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَتَا
وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهِمِ

Roman Urdu: Fama
Li Aynayka In Qulta Kuffaa Hamataa
Wa Ma Li Qalbika In Qulta Istafiq Yahimi

Roman Urdu Translation: Tere
aakhon ko kya ho gaya hai? Jab tu kehta hai ke 'bas, ab na ro',
to wo aur zyada aansu bahaane lagti hain! Aur
tere dil ko kya ho gaya hai? Jab tu kehta hai ke 'sambhal ja, bechain na ho', to wo aur zyada udaas ho jaata hai!"

Commentary:
Allama Sharfuddin Busiri (رَحِمَهُ ٱللّٰهُ تَعَالَى) yahaan apne hi nafs (rooh) se guftagu karte hain. Wo kehte hain:

"Agar ye gham kisi zaahiri wajah se nahi, to phir yeh to ***ishq-e-Haqiqi*** *(true love) ka asar hi ho sakta hai — jo roke, to aur beh jaaye, Jo bheege, to rooh tak utar jaaye."*

Ya'ani Huzur ﷺ ke shaher ki yaad ki wajah se aansu zaar-o-kataar jaari hai, rukne ka naam nahi le rahe aur ye koi mamuli baat ke liye nahi nikal rahe balke Ishq e Haqiqi (sachchi Mohabbet) ki wajah se nikal rahe hai, jise rokna chaha to aur behne lagenge aur rooh tak aansu utar jaayenge.

Couplet – Arabic:

أَيَحْسَبُ ٱلصَّبُّ أَنَّ ٱلْحُبَّ مُنْكَتِمٌ
مَا بَيْنَ مُنْسَجِمٍ مِّنْهُ وَمُضْطَرِمِ

Roman Urdu:

Aya'ḥsabus Ṣabbu Annal-Ḥubba Munkatimun
Ma Bayna Munsajimin Minhu Wa Muzṭarimi

Roman Urdu Translation:

Kya ek aashiq yeh samajhta hai ke uska ishq chhupa rahega,
jab ke wo khud aansuon ke dariya aur dil ki bechaini mein ghira hua ho?

Commentary:

Aashiq sochta hai ke uska dard kisi ko pata nahi chalega, lekin uski aankhon se girte aansu aur beychaini bhara dil uske raaz ki pol khol dete hain. Ishq apne aap sabit karta hai — chupane se bhi nahi chhupta.

Couplet:

لَوْلَا ٱلْهَوَىٰ لَمْ تُرِقْ دَمْعًا عَلَىٰ طَلَلٍ
وَلَا أَرِقْتَ لِذِكْرِ ٱلْبَانِ وَٱلْعَلَمِ

Roman Urdu:

Lowlal Hawa Lam Turiq Damʿan Ala Ṭalalin
Wala Ariqta Lizikril Baani Wal Alami

Translation (Asaan Urdu Tarjuma):

Agar tujhe ishq na hota, to tu registaan ki yaad mein aansu na bahaata,
Aur na tu darakht(tree) aur pahadon ka zikr karke raat jaagta.

Commentary:
Yeh rota hua dil, yeh yaadon mein jaga hua zehan — yeh sab ishq e Rasul ka saboot hain.

Allama Busiri (رَحِمَهُ ٱللّٰهُ تَعَالَىٰ) apne aap se kehte hain:

Agar tum sochte ho ke tum Huzoor صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ se muhabbat nahi karte,
to phir:

- Tumhari aankhon se aansu kyun beh rahe hain? Tumhara dil us Cypress Tree (ped) aur Madinah ke jungalat ko yaad karke bechain kyun ho raha hai? Kya tum Anam (pahaad) ke manzar ya Madinah ke registaan ko yaad kar kar ke raat bhar jaagte kyu ho?

Conclusion: Agar dil mein ishq nahi, to phir aansu, bechaini, yaadon ka ta'aqqub (follow) kyun?

Couplet:

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدَتْ
بِهِ عَلَيْكَ عُدُولُ ٱلدَّمْعِ وَٱلسَّقَمِ

Roman Urdu:

Fakayfa Tunkiru Hubban Ba'da Ma Shahidat
Bihi Alayka Uduoolud Dam 'i Was-Saqami

Translation (Asaan Urdu Tarjuma):

Ab tum ishq ka inkaar kaise kar sakte ho, Jab aansuon aur bechaini ne tumhare khilaf gawahee de di hai?

Commentary:

Allama Busiri ishq ke saahil pe khade us shakhs se keh rahe hain:

"Agar tu sach mein ishq mein mubtala nahi, to ye aankhon se girta hua paigham kya hai?
Ye dil jo dard se hai, wo kya keh raha hai?"

Aashiq ke aansu aur uska dil khud uski mohabbat ki sabse paak gawah hain.

Yeh misra us aashiq ki misaal deta hai, jo apni mohabbat se inkaar karta hai,
aur kehta hai:

"Mere khilaf jo gawah la rahe ho, wo qabil-e-aitmaad nahi!"

Magar jab do paak aur sacche gawah —
1 Aansuon bhari aankhen
2 Bechain aur bemaar dil

Court mein yeh sabit kar dein ke "Haan, yeh aadmi ishq mein mubtala hai,"

Toh Judge (yaani Haq) kehta hai (Fakayfa Tunkiru Hubban?)
Aakhir tum is pyaar ka inkaar kaise kar sakte ho?

Couplet:

وَأَثْبَتَ ٱلْوَجْدُ خَطَّيْ عَبْرَةٍ وَضَنًى
مِثْلَ ٱلْبَهَارِ عَلَىٰ خَدَّيْكَ وَٱلْأَنَمِ

Roman Arabic

Wa Asbatal Wajdu Khattay Abratiw Wadhanan
Mislal Bahāri 'Ala Khaddayka Wal Anami

Translation

Ishq ke gham ne tumhare do gaalon par, aansuon ke do gehre nishan chhod diye hain.
Who nishan phool jaisay lagte hain, jaise gulab ki tarah laal aur dil ko chhoo lene wale hain.

Commentary:

Imam Busiri alayhirrehma bayan karte hain ke itne zyada aansu baha diye gaye
ke khoon ke aansu bhi behne lage hai aur Paak gaalon par do patle nishan ban gaye. Ek to musalsal rone ki wajah se tha aur doosra dil ke gham ki wajah se.

To who apni Rooh ko mukhatib kar ke kehte hain:

Ab tum ise kaise inkaar karoge jab ishq ka raaz ghamzadah dil ki wajah se zaahir ho chuka hai. Adalat bhi faisla de chuki hai aur koi us ka mukhaalif nahi ho sakta. Yeh nishan tumhare Paak aur surkh gaalon par naqsh hain aur jo koi bhi tumhare Paak gaal dekhega,
wo foran keh dega:

"Beshak, tum ek SACHCHE AASHIQ ho!"

Couplet:

نَعَمْ سَرَىٰ طَيْفُ مَنْ أَهْوَىٰ فَأَرَّقَنِي
وَٱلْحُبُّ يَعْتَرِضُ ٱللَّذَّاتِ بِٱلْأَلَمِ

Roman Arabic:

Naham Saraa Tayfu Man Ahwa Fa-Arraqani
Wal Hubbu Ya'tarizul Lazzāti Bil Alami

Tarjuma

Haan! Raat ke waqt Mahboob ki Me’raj ke safar ki yaad aayi, jis ne mujhe bechain kar diya aur meri neend uda di.

Mohabbat mein har aaram khatam ho jaata hai, Dukh aur gham hi azeez ban jaate hain.

Commentary:

Jab da'awa karne wale ne daleel pesh ki aur inkaar ke sab raaste band kar diye ke use Mehboob se mohabbet nahi, to be-bas hokar usay maanna pada. Ab woh apni muhabbat ki haalat bayan karta hai aur kehta hai: Haan! Raat ke waqt main apne Mehboob ke Safar e Me’raj bare mein soch raha tha aur mere Mehboob ke tasawwur ne meri neend chheen li. Unki mohabbat ne mere tamam aaraam gham aur dukh mein badal diye hain. (Yahan gham aur dukh se muraad Rasulallah sallallahu alayhe wassalam se judaai ka gham aur dukh hai).

Couplet:

يَا لَائِمِي فِي ٱلْهَوَى ٱلْعُذْرِيِّ مَعْذِرَةً
مِنِّي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلُمِ

Roman Urdu:

Ya Laa-imi Fil Hawal ‘Uzriyyi Ma’ziran
Minni Ilayka Walaw Ansaf'ta Lam Talumi

Tarjuma:

Aey malamat karne wale! Toone meri Bani Uzra wali mohabbat ka raaz faash kar diya. Main apni be-basi tere saamne zahir kar raha hoon. Agar tu insaaf karega, to mujhe malamat nahi karega.

Hazrat Asma’ee riwayat karte hain ke unhon ne ek khaas baddu qabeelay ke paas jaane ka irada kiya, jinki zubaan ki fasahat aur balaghat bohot mashhoor thi. Unka irada tha ke wo unse zubaan seekhein. Jab unhon ne Bani Uzra ko dhoondhna shuru kiya, to pata chala ke ab wo log Yemen mein rehte hain. Unki zubaan ki fasahat aur samajhdaari tareef ke laayak thi. Jab wo wahan pahuche, to unhon ne ek ladki ke bare mein suna jo khoobsurat thi, mazboot dheeth thi,
fasih zubaan bolti thi aur jis par koi ilzaam nahi tha. Unke dil mein us ladki ke liye pasand paida hui
aur wo us qabeelay ke logon se mulaqat ke liye aage barh gaye.

Raste mein unhon ne ek jawabaan aur khubsurat shakhs ko dekha. Woh kisi se mohabbat karne ki wajah se **nukle jaise patla** hota ja raha tha. Us ka chehra peela ho gaya tha aur mohabbat ke nishaan us par **roshan taur par numayan** the. Aisa lagta tha ke wo jald marne wala hai. Jab us se is haalat ka sabab poocha gaya, to usne apni mohabbat ka izhaar kiya. Woh usi ladki se mohabbat karta thajis ke baare mein Asma’ee ne suna tha. Woh ladki us aashiq ke **chacha** ki beti thi
aur us aashiq ne use kai saalon se nahi dekha tha. Asma’ee kehte hain ke wo us chacha ke ghar aur gaye taake us aashiq ki taraf se wakalat kar sakein aur uski takleef kam kar sakein.

Unhon ne guzaarish ki:
“Aey us dil ke zakhm bharne wale, jis ka dil gham se bhara hai... Main dekh raha hoon ke is bechare ki kamyabi ka hal aapke ghar mein hai. Main uski taraf se aaya hoon. Meherbani farma kar ke is jawaan ki mushkilein door karein.”

Chacha ne meri baat maan li aur main khushi se wapas gaya taake us ghamgheen aashiq ko ye khushkhabri suna sakoon. Jab maine usse ye khushkhabri sunayi, achanak **mahboob ke jooton** ke neeche se **kuch dhool** udh kar us taraf aayi. Is wajah se wo naujawaan be-hoosh ho gaya aur is haalat mein wo **aag mein gir gaya**, aur us ke jism ka kuch hissa jal gaya.

Asma'ee foran ladki ke ghar gaye aur unhein sab kuch bataya.
Ladki ne kaha:
"Aey Asma'ee!
Jab wo mere jooton ki dhool dekh kar bhi bardasht nahi kar saka, to wo meri khubsurti kaise bardasht karega?"

Asma'ee ek aur waqi'a riwayat karte hain ke isi qabeelay mein unhon ne ek pathar dekha, jis par yeh alfaaz likhe hue the:

"Aey Aashiqon ke giroh!
Mujhe Allah ki kasam de kar batao,
Agar kisi mahboob ki mohabbat had se barh jaye,
to aashiq kya kare?"

Asma'ee kehte hain
ke unhon ne is sawal ke neeche yeh alfaaz likhe:

"Mohabbat ko chhupana chahiye,
mahboob ka raaz posheeda rakhna chahiye,
aur har gham, bechaini aur takleef par sabr karna chahiye.
Darr rehna chahiye ke kahin mahboob be-niyaz na ho jaye."

Agle din jab Asma'ee us jagah se guzre, unhon ne dekha ke wahan yeh likha hua tha:

"Mohabbat ko kaise chhupaye koi,
*Jab ek **khubsurat qaatil** har lamha **rooh ko tabaah** kar raha ho?"*

Asma'ee ne us sawal ke neeche yeh alfaaz likhe:

"Agar kisi mein sabr karne ki taaqat nah ho aur wo is raaz ko chhupane se qaasir ho,
*to aise aashiq ke liye **maut se behtar koi cheez nahi.**"*

Teeesre din unhon ne wahan yeh naqsh dekha:

"Humne jawab suna, us par amal kiya
*aur duniya se rukhsat ho gaye. Hamari taraf se **salaam** un logon tak pohonche jo mulaqat ke laayak hain."*

*"Mubarak ho un logon ko jo inaamaat hasil karte hain, jab ke **qahat** (sookha) ne*
marne wale aashiqon ke dilon ka khoon peeya hota hai." Conclusion: Ye sher Hazrat Asma'ee ke waqiat ko yaad karta hai ke jo aashiq hota hai uski kaifiyat kya hoti hai.

Couplet

عَدَتْكَ حَالِي وَلَا سِرِّي بِمُسْتَتِرٍ
عَنِ الْوُشَاةِ وَلَا دَائِي بِمُنْحَسِمِ

Roman Urdu:

Adatka Haali Wa Laa Sirri Be Mustatirin
Anil Wushaati Wala Daa'i Be Munhasimi

Tarjuma:

Meri halat tum tak pohanch chuki hai,
ya Allah kare ke tumhari halat meri halat jaise ho jaaye.

Ab mera raaz logon se chhupa hua nahi hai.
Aur yeh ishq ka dard bhi mujh se kabhi door nahi hoga.

Commentary:

Is couplet mein, kyun ke malaamat karne wala, aashiq ke aib talaash kar raha tha, to aashiq ne jawab diya:

"Allah kare tumhari haalat meri haalat jaisi ho jaaye,
taake tum bhi in ilzamon ka maza chakh sako."

Yeh is Hadees ki taraf bhi ishara karta hai:
Huzoor صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ ne farmaya:

"Jo shakhs apne Musalmaan bhaai mein aib talaash karta hai,
to uski maut se pehle, use khud us aib mein daala jaata hai."

Couplet:

مَحَضْتَنِي ٱلنُّصْحَ لَكِن لَّسْتُ أَسْمَعُهُ
إِنَّ ٱلْمُحِبَّ عَنِ ٱللُّوْمِ ٱلْعُذَّالِ فِي صَمَمِ

Roman Arabic:

Mahadtanin Nus-ha Laakin Lastu Asma'uhu
Innal Muhibba 'Anil Luwma Al-'Uzzāli Fee Ṣamami

Tarjuma:

Tumne mujhe be wajah naseehat ki, lekin main use sunne ke liye tayyar nahi hoon.
Kyunkay ek aashiq malamat aur ilzaam lagane walon ki awaaz sunne se behra hota hai.

Commentary:

Usi tarah ek Hadees mein riwayat hai ke kuch cheezon ki mohabbat insaan ko **andha aur behra** bana deti hai. Allama Busiri **(رحمت الله عليہ)** kehte hain ke beshak tumhari naseehat nihayat hi narmi aur khuloos se bhari hui thi. Lekin usko sun kar bhi main **behra bana raha**,
to ab main kya amal karun, jab ke main us naseehat ko sun hi nahi saka.

Couplet:

إِنّي اتَّهَمْتُ نَصِيحَ الشَّيْبِ فِي عُذَلِي
وَالشَّيْبُ أَبْعَدُ فِي نُصْحٍ عَنِ التُّهَمِ

Roman Arabic:

In-nit-tahamtu Naseeha Ash-Shayybi Fee 'Azalin
Wash-Shaybu Ab'adu Fee Nus-hin 'Anit-Tuhami

Tarjuma:

Agar tumne budhe aadmi ki malaamat mein ki gayi naseehat par shak kiya,
to yaad rakho ke budhe aadmi ki naseehat to ilzaam se sab se door hoti hai.

Commentary:

Beshak main is budhāpe se sharminda hoon, jo zubaan se naseehat karne wala tha. Main ne uske budhāpe ki baat nahi maani ya narmi ki wajah se mahfooz raha. Budhāpe ki naseehaton par amal karna aur uski takleefon ko bardasht karna ek alag baat thi.

Jab Ameerul Mo'mineen Hazrat Umar (رَضِيَ ٱللهُ عَنْهُ) Khalifa banay, unhon ne ek baddu ko khaas tor par muqarrar kiya jo har roz unke darwaze par aaye aur yeh elan kare:

"Aey Umar! Maut ko mat bhoolo. Jab tak is duniya mein zinda ho, kuch acha chhod kar jao."

Ek martaba Hazrat Umar (رَضِيَ ٱللهُ عَنْهُ) ne apni daadhi mein kuch safed baal dekhe aur is baddu ko rok diya ke wo na kahe, aur farmaya:

"Mera bulawa (yaad dilane wala) meri aankhon ke saamne hai, ab mujhe teri yaad dilaane ki zarurat nahi."

To Allama kehte hain ke mera budhāpa mujhe sharminda karta tha aur mujhe ghalat raaste par jaane se rokta tha. To ab is haalat mein malaamat karna aur ilzaam dena wale log kaise mere saamne aa sakte hain, jab ke maine budhāpe ko sach maana, aur maut ke qarib hone ki khabar maan li hai.

أَعُوذُ بِاللهِ مِنَ ٱلشَّيْطَانِ ٱلرَّجِيمِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
ٱلْـحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَٱلصَّلَاةُ وَٱلسَّلَامُ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ كَمَا هُوَ أَهْلُهُ وَيَجِبُ لَهُ وَيَنْبَغِي لَهُ

(Tamam tareefein Allah ke liye hain jaisa ke woh is ke laayak hai,
aur durood o salaam ho Hazrat Muhammad صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ par
jaisa ke woh us ke laayak hain.)

(Part B) Qaseeda Burdah Shareef (Rooh; Soul)

Couplet:

فَإِنَّ أَمَّارَتِيْ بِالسُّوءِ مَا اتَّعَظَتْ
مِنْ جَهْلِهَا بِنَذِيْرِ الشَّيْبِ وَ الْهَرَمِ

📜 Roman Arabic

Fa Inna Ammaaratee Bissoo'i Mat Ta'aazat
Min Jahlihaa Binazeerish Shaybi Wal Harami

Tarjuma:

Meri nafs-e-ammarah (buri nafs) burai ki taraf mujhe rokne se baaz na aayi,

apni jahalat ki wajah se usne budhape aur safed baalon ki koi naseehat na samjhi.

Commentary:

Ruh ke mutaaliq kuch aqalmand logon ka aqeeda hai ke yeh ek khaas jismi surat mein hoti hai,
aur kuch is taraf gaye ke yeh jismi aaza (organs) ka ek hissa hai jo insaan ke shuru se le kar maut tak sath rehta hai.

Ibn Rawandi farmate hai ke Rooh us uzw(part) ka naam hai jo sirf dil mein tanha nahi hota, balki wo ek noor hai jo poore jism mein is tarah ghoomta hai jaise koyle mein aag jal rahi ho. Hakeemon ka khayaal hai ke Rooh ek mazboot uzw hai jo dil ke daayein hisse mein hota hai — aur isi ko **Rooh-e-Haywani (Al-Rooh al-Haywaani)** kaha jaata hai. Kuch log kehte hain ke Rooh ek zabardast uzw hai jo dimagh ke andar hota hai — aur isi ko **Rooh-e-Insaani (Al-Nafs al-Insaaniya)** kehte hain.

Aqaa'id rakhne wale buzurgon ka kehna hai ke Rooh ek tanha moti (solitude gem) hai, iska jism se koi ta'alluq nahi hota, na hi jism isay istimaal karta hai. Isay bhi **Rooh-e-Insaani** ke naam se yaad kiya jaata hai. Ye Wahee cheez hai jo Allah ke hukm ke mutabiq kaam karti hai.
Jab isay bulaya jata hai to yeh jism ke aaza ka nizaam chalati hai. Insaan ke jism mein jitne bhi af'aal (actions) hain, unki taqseem ka kaam bhi yeh rooh karti hai.

Yeh **kamaal wali rooh**, jo sab se unchi jannat mein rehti hai, achhe kaam karti hai, mard ko burai se rokhti hai, is ka asar insaan par yeh hota hai ke yeh insaan ko bure kaam'o se rokti hai.

Lekin jab yeh rooh **sab se neeche darje ke logon** ke qabze mein hoti hai (jese ke Shaytaan), to yeh rooh insaan ke aamal ko bigadne ke siwa kuch nahi karti. Iska kaam sirf insaan ko neki se rokha hota hai.

🧘 Sufiya ka Nazriya Yeh Hai Ke Rooh Ke 7 Marahil (Stages) Hain:

1. Al-Nafs al-Ammarah (Nafs-e-Ammarah - Hukm Dene Wala Nafs)

Ye woh rooh hai jo **hawas aur shahwaton** se joodi hoti hai. Ye insaan ko burai ki taraf hukum karti hai. Ye dil ko zameeni aur ghaleez chizo ki taraf kheenchti hai, aur har burai, kharabi, aur bure akhlaaq isi se paida hote hain. Kyunkay ye **ghuroor (takabbur), hirs (lalach), hawas (shahwat)** ka asal hai.
Iski jarain (roots) hain: Hasad (jalna), Ghussa (gussa), Bukhl (kanjoosi), Zillat (ruswai)

2. Al-Nafs al-Lawwaamah (Nafs-e-Lawwaamah - Malamat Karne Wala Nafs)

Ye woh rooh hai jo **qalb ke noor** se roshan ho jaati hai aur **sha'oor rakhne wale shakhs** ke zere qaboo mein hoti hai. ab bhi koi ghalti karta hai to yeh rooh sharminda hoti hai.
Yeh tauba (repentance) ka source hai aur ghamand (pride) aur hawas (desire) ki jadh bhi hai.

3. Al-Nafs al-Mutma'inna (Nafs-e-Mutma'innah – Sukoon wali Rooh)

Ye woh rooh hai jo **qalb ke noor** se itni roshan ho jaati hai ke yeh har zimmedar sifaat se saaf ho jaati hai. Us ke baad yeh **azim akhlaaq** paida karti hai.

4. Al-Nafs al-Mulhimah (Nafs-e-Mulhimah – Ilham wali Rooh)

Ye woh rooh hai jis par Allah **ilham ka ilm** ata karta hai aur use **aajzi, qana'at**,
aur **sakhawat** mein kaamil bana deta hai. Isi liye ye rooh **sabr, karam aur maafi** ka zariya hoti hai.

5. Al-Nafs al-Raadiyah (Nafs-e-Raadiyah – Razi hone wali Rooh)

Ye woh rooh hai jiss se **Allah raazi hota hai**, aur is rooh ko **apni raza** ka asar ata karta hai.

Iska source hota hai Karam, Ikhlas aur Zikr-e-Ilahi.

6. Al-Nafs al-Mardhiyyah (Nafs-e-Mardhiyyah – Jis se Allah raazi hai)

Ye woh rooh hai jiss par Allah har haalat mein raazi hota hai. Jab Allah is rooh se razi hota hai,
to is rooh mein Essense (asli haqeeqat) ka ilm utar jata hai.

7. Al-Nafs al-Saalihah (Nafs-e-Salihah – Nek rooh)

Ye woh rooh hai jis par **Allah ke asraar (secrets)** zaahir kiye jaate hain aur yeh rooh un razon (secrets) ki **nigehban** ban jaati hai.

Roohon ke martabe (darajat):

- **Pehli Rooh**: Kuffaar, Shayateen, aur gunaahgaaron ki rooh
- **Doosri Rooh**: Mo'min aur gunah se paak logon ki rooh

- **Teesri Rooh**: Ulama aur scholars ki rooh
- **Chauthi Rooh**: Muallimeen aur seekhne wale buzurgon ki rooh
- **Paanchwin Rooh**: Awliya Allah (Buzurg auliya) ki rooh
- **Chhatti Rooh**: Arifin (Allah ke Qareeb Gnostics) ki rooh
- **Saatwin Rooh**: Anbiya (Ambiya alayhimus-salaam) ki rooh

Jo kuch Allama Busairi **(رَحِمَهُ ٱللهُ تَعَالَى)** ne is qaseede mein bayan kiya, wo **paanchwin rooh** ke maqam se tha, kyun ke aap ek **Kamil Wali** the, aur karamat dikhane ke laayak buzurg shakhsiyat the. Woh apne nafs ke dhokhe (breach) ki taraf ishara kar rahe tha jab unhone kaha **"Fa Inna Ammaarati Bis Soohi"**,
bilkul usi tarah jaise Sayyidina Yusuf **(عَلَيْهِ السَّلَام)** ne farmaya tha:
"Wama Ubarri'u Nafsi, Inna-n-Nafsa La Ammaratum Bis Sooh."

Conclusion: Ab is poore qaside ka matlab yeh hai: Mera nafs jo mujhe bure kaamon ki taraf majboor karta tha, aur yeh sab uski jahalat ki wajah se tha. Agar mera budhapa mujhe durust tareeqe se hidaayat aur naseehat na deta, to main kab ka gumrah ho chuka hota.

Couplet:

وَلَا أَعَدَّتْ مِنَ الْفِعْلِ الْجَمِيلِ قِرًى
لِضَيْفٍ أَلَمَّ بِرَأْسِي غَيْرَ مُحْتَشِمِ

📜 Roman Arabic

Wala A'addat Minal Fih Lil Jameeli Qira
Lidayfin Alamma Bira'si Ghayra Muhtashami

Tarjuma:

Aur is ne koi achha amal taiyaar nahi kiya us buzurg mehmaan ke liye, jo mere sar ke oopar aaya,
Jo budhapa tha, aur jo kisi sharafat ke izhar ke baghair mein aa gaya.

Commentary:

Is qaseede mein Allama Busairi **(رحمۃ اللہ علیہ)** apne **nafs-e-ammarah** ka tazkira kar rahe hain jo buray kaamon ki taraf kheenchta hai. Woh kehte hain ke jab "budhapa" (old age) — jo ke ek **azeem mehmaan** tha — mere paas aaya, to mere nafs ne uski **koi khidmat nahi ki**, koi **achhe amal nahi kiye.** Yani jab poori zindagi guzar gayi aur burhape ki nishaniyaan saamne aa gayin
tab bhi nafs sudhar nahi saka.

Yeh qaseeda upar walay qaseede ki taraf hi ishara karta hai: Mera **nafs-e-ammarah** (shiddat wala nafs) us azeem mehmaan ke liye tayari karta raha jo **mere sir par baitha tha**, jab mere sar ke baal safed hone lage (ya ganjaapan aagaya — yaani budhapa). Usne mujhe nekiyon ke liye tayyar kiya
jab yeh buzurg mehmaan, ya'ni **budhapa**, mehmaan ban kar aaya. Mere nafs ke liye zaroori tha
ke yeh mehmaan ki waqaar aur izzat ke mutabiq **nekiyon se uska ikraam karta** — aur yeh kitni badi baat hoti. Magar **tawaazoo aur sharmindagi** kehte hain ke yeh nafs aisa ban gaya tha ke usne is buzurg aur azeem mehmaan ke saath **na to izzat se pesh aaya aur na hi uski khidmat ki.**

Conclusion: Is qaside ka asal paighaam yeh hai ke, **budhapa ek azeem mehmaan hai**, jo insaan ko yaad dilata hai ke ab amal ka waqt kam reh gaya hai. Lekin **nafs-e-ammarah** ki ghaflat aur jahalat ki wajah se, **insaan us waqt bhi amal se door reh jata hai.** Yehi nadamat ka sabab hai — ke ek moka mila tha, lekin izzat aur amal se uska istiqbaal na kiya gaya.

Couplet:

لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أُوَقِّرُهُ
كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكِتَمِ

Roman Arabic

Low Kuntu A'lamu Anni Maa A'waqqiruhu
Katamtu Sirran Badaa Lee Minhu Bil Kitami

Tarjuma:

Agar mujhe iska pata hota ke main is mehmaan (budhape) ki izzat nahi kar paunga,
to main apne safed baalon ka raaz chhupa leta — aur inhein kisi mehndi ya rang se dhak deta.

Commentary:

Allama keh rahe hain:Agar mujhe pehle se maaloom hota ke main is azeem aur mohtaram mehmaan — yaani budhapa — ki tehqiq aur izzat nahi kar paunga, to main apne budhapa ke asar, yaani safed baalon, ko logon se chhupa leta. Main apni asli haalat ko rang se dhak kar chupata — taake koi mere andar ki asal kamzori jaan na sake.

Conclusion

Is qaside ka paighaam yeh hai ke jab insaan andar se tayyar nahi hota to wo sirf zahiri taur par budhapa ya ibraat ki nishaniyon ko chhupane ki koshish karta hai. Lekin nafs ki kamzori aur amal ki kami sab bayaan kar deti hai. Yahaan nafrat apne nafs se hai — ke waqt aaya aur main kuch na kar saka.

Couplet:

مَنْ لِي بِرَدِّ جِمَاحٍ مِنْ غَوَايَتِهَا
كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجُمِ

Roman Arabic

Mal Lee Biraddi Jimaahin Min Ghawayatiha
Kama Yuraddu Jimaahul Khayli Bil Lujumi

Tarjuma:

Kya koi hai jo mere behke hue nafs ko is tarah rok sake
jaise ghode ke mooh mein lagam daal kar usay kaboo mein kiya jaata hai?

Commentary:

Allama Busairi (رحمہ اللہ) apne nafs-e-ammarah ki be-raah-rovi (gumraahiyon) ki tashbeeh ghode se de rahe hain. Woh apne sunne walon ko ek khubsurat misaal ke zariye daawat dete hain
ke:

"Mujhe apne nafs par qaboo nahi – kya koi hai jo usay lagam de kar control kare?"

Yeh sabak sunne wala samajhta hai ke Allama sirf apne haal ka zikar kar rahe hain,
lekin asal mein woh har us shakhs ko taleem de rahe hain jo apne nafs ka ghulaam bana hai.

Woh kehte hain ke is gumraah nafs ki islah (sudhaar) ke liye Murshid-e-Kaamil (ek mukammal roohani rehnuma; Pir Sahab) ki naseehat behtareen jawab ban sakti hai, jo is nafs ke liye lagam (rok) ka kaam degi.

Isi liye Hazrat Baayazid Bustaami (عَلَيهِ ٱلرَّحْمَةُ) ne farmaya:

"Man lam Yakun Lahu Sheikh, Fa Sheikhahu Shaytaan"

"Jo shakhs kisi Peer (Murshid) ka mureed nahi, uska Peer shaitaan hota hai."

Allah azzawajal Qur’an-e-Kareem me farmata hai:

"Aey Imaan walon! Allah se daro aur us tak pohanchne ka wasilah talash karo, aur uske raaste mein mehnat karo, shayad ke tum kamiyab ho jao."

Allama kehte hain "Mal Lee", aur is maloomat ka inkaar karte hain.

Wo aage kehte hain ke: Aaj ke zamane mein aisa Peer nahi milta jo tumhein gumraah raah se nikaal kar sahi raahe par laa sake aur uske liye zimmedaari uthaye. Isi liye Allama kehte hain:
Mera nafs gunaahon aur nafarmaniyon ke darya mein dooba hua hai. Iske liye mere siwa kaun zimmedar ho sakta hai.

Afsos! Aaj ke daur mein Peer-Mureedi ka silsila ek tijarat ya bachon ka khel ban chuka hai. Yeh silsila wirasat'on mein taqseem ho raha hai. Agar baap wafa'at pa jaye, to beta ja-nasheen (successor) bana diya jata hai, halanke ho sakta hai kai wahan log us se behtar ya zyada ahl (worthy) hon. Chadar usay pehnaayi jaati hai aur baap ki jagah usay gaddi par bithaya jata hai. Shayad isi riwaaj ki wajah se Salaf buzurgon (pichhle mashaaikh) ke asar-o-nishaan mit gaye.

Allama ki aarzoo hai aur woh kehte hain:

Kaash mujhe aisa Peer mile jo mere is nafs ke ghode (behka hua) ko lagam de kar seedhe raaste ki taraf le jaaye.

Imam Ghazaali (رَحِمَهُ ٱللّٰهُ) ne farmaya:

“Aey Insaan! Agar tu ghusse par bharosa kare to tu ek kutta ban jaata hai. Agar tu hawas (desire) par bharosa kare to tu ek chaar paayee ghoda ban jaata hai. Agar tu aqal par bharosa kare to tu mast hawa ki tarah ho jaata hai. Agar tu hukm deta hai in par aur andar se insaaf karta hai, to ye sab tere ma'tāht ho jaate hain. Iske zariye tu dono jahaan mein izzat aur kaamiyabi hasil karega. Agar tera ghoda hil gaya (behak gaya) ya tera kutta qaboo se nikal gaya, to unhe sirf aqal hi giraft mein laa sakti hai. Agar aisa ho gaya to fateh aur kaamyabi aasaan hai, warna halākat hai.”

Couplet:

فَلَا تَرُمْ بِالْمَعَاصِي كَسْرَ شَهْوَتِهَا
إِنَّ ٱلطَّعَامَ يُقَوِّي شَهْوَةَ ٱلنَّهِمِ

Roman Arabic

Fala Tarum Bil Ma’āṣī Kasra Shahwatihā
Innat Ta’āma Yuqawwī Shahwatan Nahimi

Tarjuma:

Apni shahwat (hawas) ko gunaahon se mitane ki umeed mat karo. Kyunke jaise zyada khana bhookh ko barhata hai, wese hi zyada gunaah, nafs ki hawas ko aur zyada taqatwar bana dete hain.

Commentary:

Allama Busairi (رَحِمَهُ ٱللّٰهُ تَعَالَىٰ) us shakhs se mukhatib hain jo ye soch raha hota hai ke agar wo shahwat puri kar leta rahe, to ek waqt ke baad dil bhar jaayega aur wo gunaahon se ruk jaayega. Lekin Allama yeh batate hain ke yeh soch bilkul ghalat hai. Jis tarah zyada khane se bhookh barhti hai (kyunke aadat lag jaati hai), usi tarah zyada gunaah, nafs ko aur zyada gumrahi aur hawas mein daal dete hain.

Conclusion

Ye qasida humein yeh samjhata hai ke gunaahon se chhutkara gunaah karke kabhi nahi milta — balke yeh sirf nafs ko aur zyada bhooka banata hai. Shahwat kabhi khud nahi toot'ti, use control karna padta hai. Rukhsat tabhi milegi jab rooh khud apne aap ko rokne ka irada kare.

Couplet:

وَالنَّفْسُ كَٱلطِّفْلِ إِنْ تُهْمِلْهُ شَبَّ عَلَىٰ
حُبِّ ٱلرَّضَاعِ وَإِنْ تَفْطِمْهُ يَنْفَطِمِ

Roman Arabic

Wan Nafsu Kat-Tifli In Tuhmilhu Shabba ‘Alaa
Hubbir Radaa’i Wa In Tuftimhu Yanfatimi

Tarjuma:

Nafs (Nafs-e-ammarah) ek chhote bachche ki tarah hai, agar usay chhoda jaye to wo doodh peene ki muhabbat mein bada ho jaata hai. Aur agar use waqt par doodh se wehn kar diya jaye
(toh usay chhod deta hai).

Commentary

Allama Busairi keh rahe hain ke Nafs bhi ek tifl (bachche) ki tarah hai.

- Agar aap nafs ke hawas aur shahwat (desire) ko bas chhod dein, to wo barh-ta hi jaayega, usmein burai ki aadatein majboot ho jayengi. Lekin agar insaan shuruat se hi discipline kar le, usay rok le, us par qaboo pa le, to nafs seedha ho jaata hai — jaise ek bachcha agar 2 saal ke andar doodh chhod de to asaani se chhod deta hai.

Falsafah-e-umr bhi yahaan samjhaya gaya hai:

Stage	Umr	Lafz
Janin	Pet mein	جنین (Foetus)
Waleed	Paida hone ke baad	ولید

Stage	Umr	Lafz
Tifl	Doodh peene wala bacha	طفل
Sabeeh	Bachpan	صبی
Marahiq	Baaligh hone ke qareeb	مراهق
Ghulam	13–19 saal	غلام
Shaab	19–34 saal	شاب
Ghaal	34–51 saal	غائل
Shaikh	51 ke baad	شیخ

Allama ne Tifl ka istimaal is liye kiya kyunke Tifl ka matlab hai 2 saal ke andar ka bacha — jise samay par sambhala jaaye to woh doodh chhod deta hai. Lekin agar is bache ko waqt se zyada doodh diya jaye, to uski aadat ban jaati hai aur woh us doodh se alag hone par pareshaan karta hai.

Conclusion:

Is qaside ka asal paighaam yeh hai ke nafs ko agar shuru se control kiya jaye to yeh seedha ho jaata hai, lekin agar der tak chhoda jaye to aadat ban jaati hai jo todna mushkil hota hai. Paigham saaf hai: Nafs ko bachpan (shuruaat) mein hi sambhalo, warna jawani mein wo tumhein tabaah kar dega.

Couplet:

فَاصْرِفْ هَوَاهُ هَوَاهَا وَحَاذِرْ أَنْ تُوَلِّيَهُ
إِنَّ الْهَوَى مَا تَوَلَّى يُصِمْ أَوْ يُبْصِمْ

Roman Arabic:

Fa Asrif Hawāhā Wa ḥāẓir An Tuwalliyahu
Innal Hawā Mā Tawallā Yuṣmī Aw Yuṣimmī

Tarjuma:

Apne shiddat wale nafs (nafs-e-ammarah) ki khwaish ko roko, aur hoshiyar raho ke yeh tum par hukumat na karne lage. Agar nafs hukmaran ban gaya, to ya to yeh tumhein halāk kar dega, ya behra (sachai se door) bana dega.

Isi liye Allah azzawajal Quran e paak me farmata hai: "Aur apni khwaish ki pairwi mat karo, warna yeh tumhein Allah ke raaste se bhatka degi."

Commentary:

Is qaside mein Allama Busairi (رحمۃ اللہ علیہ) *nafs ki roohani tabahi* ke khatre se humein mutanabbeh kar rahe hain. Wo kehte hain ke agar tumne nafs ki khwaish ko control mein na liya, to yeh tum par raj (hukumat) karne lagega. Us soorat mein yeh tumhein ya to halaak (spiritually ruin) kardega ya tumhari samajh aur haq ka raasta rokh dega, yani tum sunne, samajhne, aur ruhani tor par *be-asar* ho jaoge. Nafs agar aql ki kursi par baith gaya, to aql ki saltanat sachchai aur hidayat se khaali ho jaati hai.

Ek aur jagah farmaya gaya:

"Aur us shakhs se zyada gumraah kaun hai
jo apni khwaishat ka paaband ban gaya ho?"

Ek aur jagah farmaya gaya:

"Aur us shakhs se zyada gumraah kaun hai jo apni khwaishat ka paaband ban gaya ho?"

Ek Hadees mein aaya hai ke 3 cheezen **halakat mein daalne wali** hoti hain:

1. **Fakhr (apne aap ko sabse upar samajhna)**
2. **Apni hawas (desire) ka peechha karna**
3. **Takabbur karne wala aur fakhar dikhane wala shakhs**

Hazrat Ibrahim bin Shaybaan ne farmaya ke unhone **40 saal tak kisi chhat ke neeche neend nahi li.**

Risaala Qusheiriya mein **Abi Turaab Nakhshi** riwayat karte hain:

"Meri rooh (nafs) ne kabhi kisi cheez ki tamanna nahi ki — magar ek dafa safar ke dauraan usne ande aur roti ki khwaish ki. Who ek basti se guzre, wahaan ke logon ne unhe **chor samajhkar** 40 kode maare. Uske baad unhe ek ghar mein le jaya gaya aur wahan **anda aur roti** di gayi.

Unho ne apne nafs se kaha:

"Ab khana hai ye anda aur roti — jo tune 40 chabuk khaakar kamaayi hai."

Ek aur waqi'a mein riwayat hai:

Ek **baadshah** tha jo **bohot badi saltanat** ka malik tha. Uska rivaaj tha ke **Ramadaan mein roza rakhta** tha, aur **Asar se le kar Iftaar tak sangeet (music)** sunta tha — taake waqt asaani se beet jaye aur use roza mehsoos na ho. Ek din ek **Naik Peer** us jagah se guzre, aur unhone mehsoos kiya ke is be-khabri mein is baadshah ko jagana zaroori hai — kyunke ye waqt **Rehmat aur Magfirat** ka tha. To Peer sahab Mahel mein daakhil hue, **music bajaane waalo ko maara, bhagaya aur unke saaz tod diye.** Baadshah ne ghusse mein aakar hukm diya ke unhe pakad kar laya jaaye. Jab Peer sahab ko baadshah ke samne pesh kiya gaya to baadshah ne poocha:

"Yeh sab kuch tumne kyun kiya?"

Peer sahab ne jawab diya: *“Yeh sab **Radiyat** (rejected) cheezein hain. Allah ne mujhe hukum diya ke in sab ko mitaya jaye.”*

Baadshah ne poocha:

“Kya tumhe mujh se koi dar nahi?”

Peer sahab ne jawab diya:

*“Tum mujhe jo bhi saza doge main us par sabr karoonga — kyunke **Allah ne farmaya: Wasbir Ala Maa Asaabaka.** Mujhe tumse dar nahi **kyunke tum mere ghulaam ke ghulaam ho.*** Logon ne kaha:

“Afsoos! Shaykh to apna hosh kho chuke hain.”

Peer sahab ne kaha:

*“Main hosh mein hoon. Main phir keh raha hoon ke baadshah mere ghulaam ke ghulaam hain — **kyunke insaan ke do haalaat hote hain:** Ek* **Ya to wo apne nafs par qaabu paata hai** aur jo Ibaadat chahta hai apne nafs ko us taraf le jaata hai. *Dusra ye je* **wo apne nafs ke neeche aa jata hai** aur apne jismani saltanat ka raaj us nafs ke hawale kar deta hai. Peer sahab ne kaha:

“Aey Baadshah! Ab tum batao ke tum kis manzil mein ho?”

Baadshah ne soch kar kaha:

“Main to doosri haalat mein hoon.”

Peer sahab ne farmaya:

*“Toh phir mera nafs mera ghulaam hai, aur tum us nafs ke ghulaam ho — is hisaab se tum **mere ghulaam ke bhi ghulaam ho.**”*

“Kya ab tum raazi ho?”

Baadshah ne **adilana taur par maan liya**, **tauba ki** aur Shaykh se **Bai’at** ki.

Couplet:

وَرَاعِهَا وَهِيَ فِي ٱلْأَعْمَالِ سَائِمَةٌ
فَإِنَّهَا إِسْتَحْلَتِ ٱلْمَرْعَىٰ فَلَا تَسِمِ

Roman Arabic

Waraa-iha Wahyun Fil Aḥmaali Sā'imatun
Wa In Hiya Istahlatil Mar'ah Fa Lā Tusimi

Tarjuma:

Apne nafs par nazar rakkho, kyunke ye tumhaare nek aa'mal (achhe deeds) ko kha jaata hai —
agar usay ye amal mazaidar lagne lagein, to use rok do, warna tum khasara uthaoge.

Commentary:

Allama Busairi (رَحِمَهُ ٱللَّٰهُ) is qaside mein nafs-e-ammarah ki ek aur khatarnaak soorat ka zikar karte hain. Wo kehte hain ke nafs us bhediye (jackal) ki tarah hai jo jungle ke azaad janwaron mein apna shikar talash karta hai. Agar ye nafs aise mauqay par mojud ho jaye jahan roohani aur nek amal ho rahe ho aur unko "achha" lagne lage (isme apna faida samajhne lage), to phir wo unhein nukaasan keh kar todne lagta hai. Yani: Nafs ki raghbat amal tak pe hoti hai — aur agar amal "uski pasand aur fayde" ke mutabiq ho, to wo use apna bana leta hai. Lekin is se ikhlas khatam ho jaata hai. Isi liye jab ye nafs (rooh) kisi nafal ibadat mein shamil hota hai,
to us mein lutf paane lagta hai — phir ye us amal ka bais-e-ta'ajjub aur fakhr bana deta hai. Us ke baad ye apni izzat aur fakhar ka izhar logon ke darmiyan karta hai, jo ke ek buzurg shakhsiyat ke liye bohat nuksaandaah hota hai. To agar tum apna nafs is haalat mein, achhe amaal ke darmiyan paao, to use aazaad na chhoro, balki use mazbooti se qaid karo.

Yahi wajah hai ke Sufi silsilon ne is Qaside ko kuch is tarah se tafsir kiya:

"Aey Aarif Billah (mystic ya roohani shakhsiyat)! Apne nafs ko Allah ki mohabbat mein qurbaan kar do aur uski raza hasil karo. Apni achaayi ke aa'maal ginane mein uljhe mat raho, kyunke ye kaam Ulama aur Zahidoon (zahid – parhezgar) ka hai. Uski hazoori ke husn mein doobte raho, aur ye na dekho ke tum kaise qaida mein baithe ho, kaise ruku kiya, kaise sajda kiya. Agar tum is Mohabbet ke samandar mein ghota lagate rahe ho, to tum mahboob (beloved) ban jaoge.

Couplet:

كَمْ حَسَّنَتْ لَذَّةً لِلْمَرْءِ قَاتِلَةً
مِنْ حَيْثُ لَمْ يَدْرِ أَنَّ السُّمَّ فِي الدَّسَمِ

Roman Arabic

Kam Ḥassanat Laddatan Lil-Mar'i Qātilatan
Min Ḥaythu Lam Yadri Annas-Summa Fid-Dasamī

Tarjuma:

Kitni hee baar aisa hota hai ke koi cheez jo zaahir mein lazeez (mazedaar) nazar aati hai, wo insaan ke liye halāk kar dene wali hoti hai. Insaan ko pata bhi nahi hota ke jis murgh mein maza hai usi mein zeher chhupa hota hai.

Commentary:

Allama Busairi (رَحِمَهُ ٱللَّٰهُ) kehte hain ke: **Nafs-e-ammarah** insaan ko dhokha deta hai — aisa dhokha, jahan **zaahir mein toh mohabbat, lutf aur zeenat** hoti hai, lekin **baatin mein halaakat aur zeher** chupaa hota hai. Nafs aise amal aur cheezon mein mubtela kar deta hai jo dekhne mein acchi lagti hain, lekin asal mein insaan ke liye **ruhani taur par khatarnak hoti hain.**

*Misal: Jaise ek **zehr mila hua lazeez khana** — jo apni chhupi hui haqeeqat ke saath insaan ko qatl kar deti hai.*

Conclusion:

Ye qasida **nafs ke dhoke** ki shakl ko bayan karta hai. Jo cheezen **lutf aur lazzat** deti hain, **zaroori nahi ke woh acchi bhi hon** — aksar woh **halakat ka sabab** hoti hain. **Insaan ko bas zaahir par nahi, baatin par bhi dekhna chahiye.**

Couplet:

وَٱخْشَ ٱلدَّسَائِسَ مِن جُوعٍ وَمِن شِبَعٍ
فَرُبَّ مَخْمَصَةٍ شَرٌّ مِّنَ ٱلتُّخَمِ

Roman Arabic:

Wakhsha ad-Dasā'isa Min Jū'in Wa Min Shiba'in
Fa Rubba Makhmasatin Sharrun Minat-Tukhami

Translation:

Rooh ki daghabazi, fareb aur fitne se hamesha hifazat karo — chahe wo bhookh ke waqt ho ya pait bhar jaane ke baad.
Lambi bhookh bhi kabhi kabhi ziyadah khanay se zyada nuqsandah sabit hoti hai.

🧠 Qur'an-o-Hadith se 16 Qism ke Amr **(Hukm):**

1. **Amr-e-Ijaab** – Jaise: Namaz ada karo aur zakat do
2. **Amr-e-Nudub** – Jaise: Len-den karo to uski likhaai kar leni chahiye
3. **Amr-e-Ta'deeb** – Hadith: Samne ka khana khao
4. **Amr-e-Irshaad** – Do mard gawahon ki gaWahee qabool karo
5. **Amr-e-Ibaahat** – Har wo cheez jo halal ho use piyo
6. **Amr-e-Tahdeed** – Jo kuch bhi tum karte ho, beshak Allah usay jaanta hai
7. **Amr-e-Itnaan** – Allah ka diya hua halal rizq khao
8. **Amr-e-Ikraam** – Salamti ke sath daakhil ho jao

9. **Amr-e-Ta'jeez** – Tum is jaisi koi aur ayat nahi laa sakte
10. **Amr-e-Taskheer** – Sab bandaron mein tabdeel ho gaye
11. **Amr-e-Ihaanat** – Beshak, aap sab se azeem aur ikram dil hain
12. **Amr-e-Taswiya** – Sabr se kaam lo
13. **Amr-e-Dua** – Aey Allah! Mujhe maaf kar de
14. **Amr-e-Tamanna** – Raat lambi kar de taake main ibaadat mukammal kar sakoon
15. **Amr-e-Aitiqaad** – Mitti se aaye hain aur usi mein lautaayein jaayenge
16. **Amr-e-Takween** – "Ho ja" aur wo ho jaata hai

Hazrat Abu Suleman Durraani (رَحِمَهُ ٱللهُ تَعَالَى) ne un logon ke liye kuch **haseen moti** (taalimaat) bayan kiye, jo pait bhar kar khate hain:

1. Jo aadmi **pait bhar kar khata hai**, usay kabhi **ibaadat ka lutf** hasil nahi hota.
2. Uske liye **ilm ki hifazat** mushkil ho jaati hai.
3. Us se **makhlooq par reham** chheen liya jaata hai.
4. Us ke liye **ibaadat karna** mushkil ban jaata hai.
5. Uski **shahwat** barh jaati hai.
6. Jab sab mo'min logon ko **masjid ke ird gird phirta hua paaya jata hai**, to yeh shakhs bahar **gandagi aur ganday maqamaat** mein ghoomta hua milta hai.

Nabi Kareem ﷺ ne **Hazrat Maaz (رَضِيَ ٱللهُ عَنْهُ)** se farmaya:

"Insan ka nafs uski sawari hai. Tumhari sawari jaise chaho waisa banalo. Aur agar aisa na ho sake... to use ***bhookh ke zariye naram karo."***

Khaana kab Farz aur Mustahab hai?

Khaana Fardh hai us waqt, jab insaan **apni jaan bachane ke liye** khaye.

Rasoolullah ﷺ ne farmaya:

"Allah har niwala jo banda apne muh mein daalta hai, us par ek nek amal likhta hai."

Khaana Mustahab hai agar insaan is niyyat se khaye ke uski quwwat **paach waqt ki namaz padhne** mein kamzor na ho.

Nabi Kareem alayhissalam ne farmaya:

"Tandurust (healthy) Mo'min, kamzor Mo'min se zyada pasandida hota hai."

Couplet:

وَٱسْتَفْرِغِ ٱلدَّمْعَ مِنْ عَيْنٍ قَدِ ٱمْتَلَأَتْ
مِنَ ٱلْمَحَارِمِ وَٱلْزَمْ حِمْيَةَ ٱلنَّدَمِ

Roman Arabic:

Wastag'firighid Dam'atan Min 'Aynin Qadim Tala'at
Minal Maḥārimi Walzam Ḥimyata-N-Nadami

Tarjuma:

Un aankhon se aansoo baha jo na-jaayez manazir se bhar chuki hain.

Sharmindagi aur nadamat ko lazmi amal samjho, aur aise kaamon se baz raho.

Commentary:

Allama Busairi (رَحِمَهُ ٱللَّٰهُ) kehte hain:

Aey gafil insaan! Teri woh aankhen jin mein duniya ke haraam manazir aur na-jaayez chashm dastiyan thi, ab unhi aankhon ko giriya o zari ka sabab banao. Raat ke aakhri hisse mein girte huye aansoo, paap aur gunahon ko dho dete hain.

Sufi Buzurg aur **Masha'ikh** ka aqeeda hai:

Aansoo bahane se: Gunah ***maaf*** *ho jaate hain,* ***Darajat (spiritual ranks)*** *buland hote hain*

Ek waqi'a ke mutabiq:

Qayamat ke din, ek gunaahgaar ke **jism ke azaa'(parts) uske khilaf gaWahee denge** Jahannum ka hukm sunaya jaayega, Tabhi **uski aankh ke palak ka ek baal** ud kar awaz uthaye ga:

Main gawah hoon ke wo shakhs Allah ke khauf se roya hai!

Allah uski is **ek baal** ki gaWahee se use **maaf kar dega**

Ek aawaaz aayegi:

"Is shakhs ko rihayi mil gayi hai ek baal ki gaWahee par."

Jab Hazrat **Hujjatul Islam Allama Haamid Raza Khan** (رَحِمَهُ ٱللّٰهُ) se poocha gaya:

Ayat: Feehima Aynāni Tajriyaan kis ke liye hai?

Unho ne jawab diya:

"Huma Liman Aynāni Tajriyaan"
*Ya'ni: Ye **Jannat ke do chashme** un logon ke liye hain **jo duniya mein Allah ke khauf mein roye hain.***

Conclusion

Is qaside ka paighaam hai: **Nafs ki gandi nazar ko roohani aansuon se dho.** Haram dekhnay wali aankhen, agar **Allah ke khauf se royengi**, to Wahee aankhen **naja'at ka sabab ban jaayengi.**

Couplet:

وَخَالِفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِهِمَا
وَإِنْ هُمَا مَحَضَاكَ النُّصْحَ فَاتَّهِمِ

Roman Arabic:

Wa Khālifi-n-Nafsa Wash-Shayṭāna Waʿṣihimā
Wa In Humā Māḥadāka-n-Naṣḥa Fat'tahimi

Tarjuma:

Nafs aur Shaytaan ki mukhalifat karo, aur dono ki baat na maano.

Agar ye dono tumhein naseehat bhi dein, to bhi un par shak karna chahiye.

Commentary:

Allama Busairi (رحمه الله) yahan saaf taur par farmate hain: Nafs-e-ammarah aur Shaytaan, dono insaan ke dushman hain. Chahe inki baat zahiri tor par "achhi" bhi lage, tab bhi usme koi ghaibi fitnah ho sakta hai.

Hazrat Ahmad bin Arqam (رحمه الله) ka tajurba: Ek dafa unka nafs unhein **jihad mein jaane** ki daawat dene laga. Wo hairaan hue ke **nafs toh kabhi bhi neki ki taraf nahin le jaata**, phir aaj yeh achhi baat kaisay keh raha hai? Allah ne unhein samajh di: Nafs ka **maqsad shohrat, izzat aur naam banana tha** — jihad nahi, **riyakaari** thi. Unho ne mana kar diya aur kaha:

"Main sirf Allah ke liye jaan dene ko tayyar hoon — **lekin agar tu keh raha hai to har soorat mana karoonga**."

Nafs bola: "Aey Ahmad! Tu roz mujhe maar daalta tha, is baar mai chahta tha tujhe maarwa doon."

Shaytaan ke fitne ke hawale se, **Moulana Rumi (رَحِمَهُ ٱللّٰهُ تَعَالَىٰ)** ne apni masnavi shareef mein likha hai ke: **Hazrat Muaawiya (رَضِيَ ٱللّٰهُ عَنْهُ)** so rahe the. Fajr se pehle **Shaytaan unke paas aaya** aur kaha: **"Hayya 'alal Falaah" (Falah ki taraf aao).** Hazrat Muaawiya ne use pehchaan liya aur farmaya:

"Tu Fajr ki azaan kaisa de raha hai? Tera kaam toh logon ki namaz qaza karwana hai."

Shaytaan bola:

“Ek baar aapki Namaz qaza ho gayi thi aur aap us gham mein poora din udas rahe, aansoo bahaayein, us gham ki wajah se aap ke **nek amal dugne ho gaye**. Mujhe darr tha ke agar aaj bhi aapki Namaz chhut gayi, to aap dobara Wahee karenge aur aapke **aur zyada nek amal likhe jaayenge**.

Isi liye **Allama Busairi (رَحِمَهُ ٱللّٰهُ)** kehte hain: Hamesha **Shaytaan ke mashwaray se hoshiyar raho**, aur uski baat ke **hamesha ulat chalo**, kyunke **uske har mashwaray mein koi na koi fitna** zaroor hota hai.

Couplet:

وَلَا تُطِعْ مِنْهُمَا خَصْمًا وَلَا حَكَمًا
فَأَنتَ تَعرِفُ كَيدَ الخَصمِ وَالحَكَمِ

Roman Arabic

Wala Tuti‘ Minhumā Khaṣman Wala Ḥakaman
Fa Anta Ta‘rifu Kaydal Khaṣmi Wal-Ḥakami

Tarjuma:

Nafs aur Shaytaan — in dono mein na kisi ko mukhalif (dushman) bano, aur na hi in dono ko hākim (faisla karne wala) bano.

Tum unke fareb aur chalaakiyon ko khoob jaante ho, is liye inki baat par na chalo.

Commentary:

Allama Busairi (رَحِمَهُ ٱللَّٰهُ) is qaside mein insaan ko Shaytaan aur Nafs-e-Ammara ke dohray fitne se hoshiyar karte hain.

Sha’ree Zarkashi farmate hain:

"Ye Ash’aar Qasida Burdah ka sabse mushkil Qasida tha — Main samajh nahi saka ke yahan Nafs aur Shaytaan ki tasalsul hai.

Unho ne Allama Busairi ki roohani taraf tawajju (muraaqabah) kiya to yeh haqiqat zaahir hui:

Ye teen firaq hotay hain:

1. Dil (Qalb) — rasta dikhata hai

2. Nafs (Nafs-e-Ammara) — us ke khilaaf baat karta hai
3. Shaytaan — faisla deta hai aur har buraayi ka agent ban jata hai

Tab Shaytaan ban gaya hakim, Nafs uska ghulaam, aur ahle dil (qalb) chakkar mein pad gaya.

Allama kehte hain:

"Tum in dono (Shaytaan aur Nafs) ke fareb aur chalaakkiyan jaante ho, is liye inka mashwara mat lo, sirf Siraat-e-Mustaqeem (seedha raasta) pakdo."

🌱 Sufiya ka Haal:

Sufi buzurg farmate hain ke insaan ke paas Shaytaan aur Nafs se bachne ke hathyaar yeh hain:

◇ A'oozu Billahi Minash Shaytaanir Rajeem Bismillahir Rahmanir Raheem Laa Ilaaha Illallahu Muhammadur Rasoolullah ﷺ Akhlaq ko dunia ki hawas aur ghin se dur rakhna aur deen par qaim rehna sabse bada hathyaar hai.

📚 Hazrat Hassan Basri (رَحِمَهُ ٱللَّٰهُ) ka waqia:

Jab logon ne unse Shaytaan ke zulm ki shikayat ki, to unhon ne farmaya:

“Thodi dair pehle Shaytaan bhi aaya tha, aur usne bhi yehi shikayat ki ke: 'In logon se kaho ke meri duniya chor dein — main unka deen chor dunga.'”

Conclusion:

Nafs aur Shaytaan kabhi insaan ke haq mein nahi hotay — inki baat mein chahe zaahir mein nasihat ho, andar fitna hota hai. Har momin ka farz hai ke inke fareb ko samjhe aur raastagi sirf Allah ke hukum aur Rasool ﷺ ki sunnat mein talaash karein.

Couplet:

أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلاَ عَمَلٍ
لَقَدْ نَسَبْتُ بِهِ نَسْلًا لِذِي عُقُمِ

Roman Arabic

Astaghfirillāha Min Qawlin Bilā 'Amalin
Laqad Nasabta Bihi Naslal-Faḍli Lil-'Uqumi

Tarjuma:

Ae Allah! Main tujse maafi maangta hoon aisi baato se jin par main ne amal nahi kiya.

Main to goya fazilat (naseehat aur ilm) ki nasl ko banjar aur be-asar bana diya.

Commentary:

Allama Busairi (رَحِمَهُ ٱللّٰهُ) apne is qaseede mein nadamat ka izhar karte hain: Wo Allah se istighfar (tauba) karte hain ke unhone dusro ko nasihat ki, lekin us par khud amal nahi kiya. Wo kehte hain: Jab insaan baat to kar le lekin us par khud amal na kare, to yeh bilkul aise hota hai jaise ek banjar aurat se naseel chahna — jo mumkin hi nahi.

🌱 Sufiya ka Qoul:

Jis lafz ka safar muh se kaan tak ho, wo be-asar hota hai Aur jo lafz dil se nikle aur kisi doosre ke dil me ghar kar jaye, wo sabse asar-angez hota hai.

📚 Hadees Shareef:

Hazrat Usama bin Zaid (رضي الله عنه) rivayat karte hain:

Nabi Kareem ﷺ ne firmaya:

Me'raj ki raat main ne kuch log dekhe jin ke honthon ko aag ke qainchiyon (scissors) se kaata jaa raha tha.

Jab maine Hazrat Jibreel Alayhissalam se poocha:
"Yeh kaun hain?"
To unho ne jawab diya:

"Yeh woh log hain jo doosron ko naseehat karte the lekin khud uspe amal nahi karte the."

📖 Waqia: Hazrat Ismail Haqee Andusi (رَحِمَهُ ٱللَّٰهُ)

Ek aalim ka bayan itna pur-asar tha ke log uska bayan sun kar darr ke maare shaheed ho jaate the. Ek buzurg aurat ka larka, jo nihayat saleh tha, uski wafat us aalim ke dars mein hoti hai. Jab aalim us aurat se milte hai to woh kehti hai:

"Nasihat karna tumhare liye befaida hai. Aey pathar jese insaan! Loha toot gaya lekin tum duniya se na toot sake."

Yeh sunte hi aalim ne cheekh maar di, behosh ho kar ghode se gir gaye aur kuch hi der mein unka inteqal ho gaya.

Conclusion:

Bina amal ke naseehat be-asar bhi hoti hai aur khatarnaak bhi. Jo bolta hai usay khud par sabse pehle amal karna chahiye — warna uski zubaan roz-e-qayamat uske hi khilaf gaWahee degi.

Couplet:

أَمَرْتُكَ الْخَيْرَ لَكِنْ مَا ائْتَمَرْتُ بِهِ
وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمْ

Roman Arabic:

Amartuka-l-Khayra Lākin Mā'ttamartu Bihi
Wa Māstaqamtu Fa Mā Qawli Laka Istaqimī

Tarjuma:

Main ne tujhe neki ka hukm diya, lekin khud us par amal nahi kiya.

Main khud raastagi par qayam nahi raha, to phir main tujhe "isteqamat ikhtiyar kar" kaise keh sakta hoon?

Commentary:

Allama Busairi (رَحِمَهُ ٱللّٰهُ) apne nafs par e'teraaf karte hain: Jo baat dusron ko kehta raha, us par na khud amal kiya na isteqamat dikhayi. Ye ek ilmi sachchai hai ke naseehat us waqt tak asar nahi karti jab tak us par bolne wale ne khud amal na kiya ho.

✸ Isteqamat (استقامت) Ki Buzurgon ke Nazdeek Ahmiyat:

- Nabi Kareem صلی اللہ علیہ وسلم ne farmaya:

"Surah Hud ne mujhe bude pan tak pahucha diya."

Jab Sahaba ne poocha ke Surah Hud ke kaun se waqiyaat sabse zyada bhaari the, to Rasoolullah ﷺ ne farmaya: *"Ayat: Fastaqim Kama Umirta — Jis tarah hukm diya gaya hai waise raastagi ikhtiyar karo."* Ye ayat zahiri amal ya karamat se zyada akhirat ke liye asal safar (Straight Path) ka hukm deti hai.

✨ Hazrat Abu Ali Jarjaani (رَحِمَهُ ٱللّٰهُ) Ka Qaul:

"Karamat ki tamanna na karo, isteqamat ki khwaish karo."

- Karamat to jism, fitrat aur hawa se bhi hotay hain. Magarmach bhi pani mein tairta hai, makkhiyan bhi hawa mein udti hain. Lekin asal buzurgi hai: *“Deen mein isteqamat rakhna.”*

Conclusion:

Isteqamat (raastagi par qayam rehna) sabse badi karamat hai. Agar koi shakhs doosron ko nasihat kare lekin khud amal na kare — to uski baat be-asar hai. Fastaqim kama umirta (jaisa hukm diya gaya hai waisa ho jao) — yehi asal sabr, sidq, aur wilaayat ka raasta hai.

Couplet 28:

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً
وَلَمْ أُصَلِّ سِوَى فَرْضٍ وَلَمْ أَصُمْ

Roman Arabic:

Wala Tazawwadtu Qablal Mawti Nāfilatan
Walam Uṣalli Siwā Farḍin Walam Aṣumī

Tarjuma:

Main ne maut se pehle koi Nafil ibadat ka saamaan tayyar nahi kiya.

Main ne na farz ke siva namaz padhi, aur na farz ke siva roza rakha.

Commentary:

Allama Busairi (رَحِمَهُ ٱللَّٰهُ) is qaseede mein apni ghaflat par nadamat ka izhar kar rahe hain. Wo kehte hain: Main ne sirf farz ibadat hi adaa ki — magar Allah ka qurb aur raza toh nafil ibadat se milta hai.

Nabi Kareem ﷺ ka irshad hai:

"Duniya mein musafir ki tarah raho — Aur khud ko un logon mein gino jo Qabar mein ho chuke hain."

Yani: Ye dunya musafir ka manzilgah hai, jise chhod kar agla safar (Akhirat) pakka hai Aise musafir ko zakhira (tayyari) zaroori hai — jise tayyar na kiya jaye, to takleef mein safar guzregaa

Hadith-e-Qudsi mein aaya:

"Jab banda nafl ibadat ke zariye Allah ke qareeb ho jata hai, to Allah usay apna mahboob bana leta hai. Hazrat Junaid Baghdadi (رَضِيَ ٱللَّٰهُ عَنْهُ) — Rozana 400 raka'at Nafil padha karte the.

Hazrat Abdullah bin Haneef riwayat karte hai ke “Main a*pni jawani mein ek raka’at mein 10,000 baar Surah Ikhlaas ki tilaawat karta tha. Kabhi kabhi main poora Qur’an ek hi raka’at mein mukammal kar leta tha. Kabhi Fajr se le kar Asar tak 1000 raka’at Nafil Namaz adaa karta tha.*

Shareek riwayat karte hain:

"Main ek saal tak Hazrat Imam Abu Hanifa Radiallahu ta’ala anhu ke saath tha aur is daur mein kabhi unki peeth ko zameen se lagta hua nahi dekha." Un ke saathiyon ne bhi kaha: "Imam sahib hamesha Isha ke wuzoo se Fajr tak ibadat mein mashghool rehte the."
Shu’ba bayaan karte hain: *"Main ne dekha — jab log so jaate the, to Imam Abu Hanifa masjid ki taraf chale jaate." "Jab meri aankh band hone lagti thi, to main unke jooton mein chhoti pathriyaan rakh deta aur khud ghar chala jaata. Subha jab main Fajr ki namaz ke liye aata, to woh pathriyaan ab bhi unke jooton mein hoti aur main unhe ibadat ke maqam par dua mein mashghool paata."*

Conclusion:

Sirf farz ibadat dusron ko ada kar ke farz ada nahi hota — Allah ka mahboob banne ke liye nafil ibadat zaroori hai. Akhirat ka safar door hai — tayyari sirf amal se hoti hai, aur amal mein sabse bada asraar 'nafil' mein chhupa hota hai.

Couplet:

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَا الظُّلَمَ إِلَى
أَنْ اشْتَكَتْ قَدَمَاهُ الضُّرَّ مِنْ وَرَمِ

Roman Arabic

Ẓalamtu Sunnata Man Aḥyaz-Ẓulama Ilā
An Shtakat Qadamāhu'd-Durra Min Waramī

Tarjuma:

Main ne (Rasoolullah ﷺ) ki sunnat par zulm kiya jo raat ki taariqiyon mein ibadat karte rahe yahan tak ke un ke paak qadmon mein soojan (waram) aagayi thi.

Commentary:

Allama Busairi (رَحِمَهُ ٱللَّٰهُ) is qaside mein apni kasrat-e-ghaflat par afsos karte hain: Wo farmate hain ke unho ne Rasoolullah ﷺ ki sunnah ki na-qadri ki Jabke Nabi Kareem ﷺ ne raat ki taariqiyon ko roshan kar diya apni tahajjud aur lambi namazon ke zariye.

🌙 Rasoolullah ﷺ ka Amal:

Jab hukm aaya: "Qumil Lail (Qayam karo raat mein)", to aap poori raat ibadat mein guzarte the
yahan tak ke az rahe rahmat, Allah ne farmaya: *(Aey Taha, humne tum par Quran isliye nahi nazil kiya ke tum thak jao ya apne aap ko mushakkat mein daaldo)* Aakhirat ke liye aap ﷺ tahajjud chhod nahi sakte the, lekin Ummat ke liye ye nafil rakha gaya:

"Wa minal-Laili Fatahajjad Bihi Nafilatan Lak"

📖 Fazilat-e-Tahajjud: 2 Rak'at Tahajjud poori dunya aur uske ma zawiyyat se behtar hai.

Nabi Kareem ﷺ ne farmaya:

"Agar ummat par mushaqqat na hoti, to main Tahajjud ko farz kar deta."

Hazrat Jibreel (عليه السلام) kehte hain:

“Jab tak aap عليه السلام raat ko khade rehte the, main aapko waaz deta tha — taake lagay ke Ummat ke ache log sote nahi.”

Tahajjud ka sahi waqt ye hai ke insaan raat mein Isha ki namaz baad neend se jaag kar is namaz ko padhe. Buzurg log (Saleheen) ne farmaya: *Raat mein ibadat ke liye uthna — tamaam ibadaton mein behtareen ibadat hai, kyunke us waqt banda akela hota hai sirf Allah ke saath.* Uss waqt ki ibadat maqbool hoti hai, kyunke ye saare waqt ka sab se afzal waqt hota hai.

✸ Raat ki Ibadat ka Dugna Ajar Milta Hai:

1. Neend chhodne par
2. Allah ki ibadat karne par

Conclusion:

Jo Nabi ﷺ raat bhar qiyam karte aapke qadmon me soojan hojaati, un ki sunnat se ghaflat insaan ka sabse bada nuqsaan hai. Tahajjud sirf ibadat nahi, qurb-e-Ilahi ka zariya hai. Agar Ummat isteqamat se is amal ko apnaye, to Allah ka qurb zarur naseeb hota hai.

Couplet:

وَشَدَّ مِنْ سَغَبٍ أَحْشَاءَهُ وَطَوَى
تَحْتَ الْحِجَارَةِ كَشْحًا مُتْرَفِ الْأَدَمِ

Roman Arabic

Wa Shadda Min Saghabin Aḥshā'ahu Wa Ṭawā
Taḥtal-Ḥijārah Kashḥan Mutrafal-Adami

Tarjuma:

Bhookh ki shiddat ki wajah se Rasoolullah ﷺ apne mubarak pait par pathar baandh lete the —
jab ke woh asal mein insaaniyat ka sab se afzal shakhs the.

Commentary:

Allama Busairi (رَحِمَهُ ٱللّٰهُ) is qaside mein Nabi Kareem ﷺ ka faqr o tawazoo bayan karte hain: Raaton ki ibadat, poori zindagi ki qana'at aur sabr, bhookh bardasht karna yahan tak ke patthar baandhna — Ye sab duniya se be-ragbati ki misaalein hain.

Nabi Kareem ﷺ ne kabhi bhi duniya ki kisi cheez par bharosa nahi kiya. Isi liye aap ﷺ aksar bhooke rehte, yahan tak ke aik din Hazrat Ummul Mo'mineen Sayyida Bibi Ayesha (رَضِيَ ٱللّٰهُ عَنْهَا) ne unka bhookh se kamzor haal dekha to rona shuru kar diya.

Aap ﷺ ne farmaya:

"Aey Ayesha! Us Rabb ki qasam jiski qudrat mein meri jaan hai — Agar main chahoon, to Mera Rabb Makkah ke pahadon ko sona bana kar mere saath chala sakta hai. Aur jahan bhi main jaoon, wo mere peechhe chalein. Magar main ne is duniya mein bhookh ko pasand kiya hai, pait bharne ke bajaye, Aur gareebi ko pasand kiya hai, daulat mand hone ke bajaye.

📖 Dusri Hadith:

Hazrat Ayesha Siddiqa (رَضِيَ ٱللَّٰهُ عَنْهَا) riwayat karti hain ke Rasulallah ﷺ ne farmaya

"Allah Ta'ala ne Makkah ke jungle ko sona bana kar mere samne pesh kiya tha." Main ne arz ki: "Aey Mere Rabb! Main yeh nahi chahta. Main chahta hoon ke ek din bhooka rahoon aur doosre din khana khaau. Jab bhooka hoon, to sabr aur dua karoon, aur jab khaata hoon, to tera shukar ada karoon."

Mubarak pait par pathar bandhne ka waqi'a, Ghazwa-e-Khandaq (Battle of the Trench) ke dauran hua tha.

Yahood (Jews) ke qabeela Bani Nazeer ko Madina se nikaal diya gaya tha. Phir Abu Umar aur unka ek raahib (Monk) Makkah gaye taake wahan se Musalmanon ke khilaf fauj laayein. Kuffar ne Abu Sufyaan ke ghar mein mashwara kiya ke Madina par hamla kiya jaye aur badla liya jaye. Abu Sufyaan ne unki baat qubool ki aur fauj jama karni shuru ki — Hatta ke 10,000 ka lashkar tayyar ho gaya jo Musalmanon se jung karne ke liye aaya.

Jab Nabi Kareem ﷺ ko is baare mein khabar mili, to aap ne Sahaba-e-Kiraam ke saath mashwara kiya. Hazrat Salman Farsi (رَضِيَ ٱللَّٰهُ عَنْهُ) farmate hain: *Jab dushmanon ki fauj Madina ke qareeb aayi, to humein maloom hua ke hamare paas waisi taqatwar fauj nahi hai jaise unke paas thi.* Unho ne tajweez di ke: *"Madina ke gird ek khandak (trench) khodi jaye."*

Nabi Kareem ﷺ ne is mashware ko qubool kiya, aur 50 din mein ye Khandak(trench) khodi gayi. Jab lashkar aaya to usne Madina ko ghera. Yeh gheraao 29 din tak raha.

Musalman paanch mushkilaat ka samna kar rahe the: Qehat (Drought), Dushmanon ka azeem lashkar, Qatl ka khauf, Bhookh, Shadeed sardi (Cold winter)

Rasoolullah ﷺ ne jab apni Ummat par reham ka izhar farmaya, to aap ne irshad farmaya:

"Tum mein se jo mujhe dushman ke baare mein khushkhabri dega, uska mera jannat mein saath hoga."

Aakhir mein, aap ﷺ ne Hazrat Huzaifa bin al-Yamaan (رَضِيَ ٱللَّٰهُ عَنْهُ) ko bulaya aur hukm diya ke wo dushmanon ki halat dekh kar aayen.

Hazrat Huzaifa gaye aur unhon ne khushkhabri di:

"Dushman ki fauj bhaag chuki hai, aur bohot se log sard mausam ki shiddat se mar gaye hain."

Nabi Kareem ﷺ ke mubarak pait par pathar bandha hua tha. Aap ﷺ ne Sahaba-e-Kiram se farmaya:

“Jo koi bhooka ho aur khana na milta ho, to wo bhi apne pait par pathar baandh le taake bhookh bardasht kar sake.”

Couplet:

وَرَاوَدَتْهُ الجِبَالُ الشُّمُّ مِنْ ذَهَبٍ
عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمِ

Roman Arabic:
Warawadat-hul jibaalush shummu min zahabin
'An nafsihi fa araaha ayyama shamami

Tarjuma: Jab
Huzur sallallahu alayhe wassalam ke samne sone ke pahadon ko pesh kiya gaya ke aap un se kuch le lein,
To aap ne apni himmat aur be-niyazi se unhein thukra diya.

Commentary Roman Urdu me:

Jab Huzur sallallahu alayhe wassalam ke samne sone ke pahadon ko pesh kiya gaya, to pahadon ne arz kiya ke jitna chahein le lein. Lekin Huzur sallallahu alayhe wassalam ne apni azeem himmat aur be-niyazi se un sab ko inkar kar diya, jo ke samajhdari se bhi behtar hai. Yeh qasida us waqia ki taraf ishara karta hai jab Hazrat Jibreel (alayhis salaam) Huzur sallallahu alayhe wassalam ke paas aaye aur Allah ka salaam pesh kiya aur kaha: Allah Ta'ala farmata hai:

"Aey Mere Mehboob! Agar aap chahen to hum in pahadon ko sone ka bana dein aur yeh jahan bhi aap chahen aap ke saath chalenge, to yeh aisa ho jayega."

Huzur sallallahu alayhe wassalam ne kuch dair socha aur phir jawab diya: "Aey Jibreel! Yeh duniya aisi jagah hai jo kisi ki nahi, aur yeh daulat aisi hai ke koi saltanat bhi is par hukoomat nahi kar sakti. Sirf wohi shakhs isay jama karta hai jismein samajh nahi hoti."

Hazrat Jibreel (alayhis salaam) ne jab yeh suna to arz kiya: "Huzur sallallahu alayhe wassalam ne bilkul sahi faisla kiya aur sahi baat farmayi."

Couplet:

وَأَكَّدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ
إِنَّ الضَّرُورَةَ لاَ تَعْدُو عَلَى العِصَمِ

Roman Arabic: Wa akkadat zuhdahu feeha zaruratuhu
inna az-zarurata la ta'du alal isami

Roman Urdu Tarjuma:

Unki pareshaniyon ne unki duniya se be-raghbati ko mazboot kar diya,

Is liye zarurat aur izzat bhi unki paakizgi par ghalib na aa saki.

Commentary Roman Urdu me:

Riwayat hai ke ek martaba Huzur sallallahu alayhe wassalam ek chatai par aaram farma rahe the aur aap ka takiya janwaron ki khal ke tukdon se bhara hua tha. Ameerul Momineen Hazrat Umar (radiyallahu anhu) kuch Sahaaba-e-Kiraam ke saath aaye. Jab Huzur sallallahu alayhe wassalam ne un ki taraf rukh kiya, to Hazrat Umar (radiyallahu anhu) ne dekha ke aap ke mubarak kandhe par chatai ke nishan pad gaye hain. Yeh dekh kar Hazrat Umar (radiyallahu anhu) ro diye. Huzur sallallahu alayhe wassalam ne poocha: "Umar, tum kyun ro rahe ho?" Hazrat Umar (radiyallahu anhu) ne arz kiya: "Main kyun na roun jab ke Kisra aur Qaisar ke hukmaran aish-o-araam mein hain, aur Huzur sallallahu alayhe wassalam, jinke qadmon ke neeche hazaaron Kisra aur Qaisar hain, aisi haalat mein hain."

Huzur sallallahu alayhe wassalam ne irshad farmaya: "Umar, kya tum is par raazi nahi ke jo kuch Kisra aur Qaisar ko mila hai, woh unki zindagi ke chand dinon ke liye hai, aur hamare liye aakhirat mein hamesha ke liye hai?"
Hazrat Umar (radiyallahu anhu) ne arz kiya: "Main aakhirat ki zindagi par raazi hoon."
Isi waqt Hazrat Jibreel (alayhis salaam) aaye aur kaha: "Allah Ta'ala farmata hai ke aakhirat ki aish-o-araam ke baare mein, woh log nuqsan mein hain jo duniya mein aish karte hain."
To jitni aish-o-araam duniya mein barh jayegi, utni hi aakhirat ki aish kam ho jayegi. Aur

jitni duniya ki aish kam karoge, utni hi aakhirat ki aish barh jayegi. Allah Ta'ala ne farmaya: "Jo kuch Mere Mehboob chahein, unhein ata karo."
Huzur sallallahu alayhe wassalam ne aakhirat ko pasand farmaya aur kaha: "Aey Jibreel! Sab se azeem tohfa mere liye mere Karam Wala Rab hai, jo kabhi khatam nahi hoga."

Couplet:

وَكَيْفَ تَدْعُو إِلَى الدُّنْيَا ضَرُورَةُ مَنْ
لَوْلَاهُ لَمْ تُخْرَجِ الدُّنْيَا مِنَ العَدَمِ

Roman Arabic: Wa
kayfa tad'u ilad dunya zaruratu man
Law laahu lam takhrajid dunya minal adami

Roman Urdu Tarjuma:
Duniya ki zarurat us shakhsiyat ko kaise apni taraf bula sakti hai,
Ke agar woh na hote to duniya ka wajood hi na hota.

Commentary Roman Urdu me:

Duniya ko Huzur sallallahu alayhe wassalam ki zarurat hai. Agar Huzur sallallahu alayhe wassalam ko duniya ki zarurat hoti to zaruraten un par ghalib aa jati. Ma'azAllah! Lekin Huzur sallallahu alayhe wassalam sirf Allah ke mohtaaj hain, aur duniya un ki mohtaaj hai, is liye duniya ki koi zarurat ya aish-o-araam unhein apni taraf nahi khench sakti thi.

Dusri baat yeh hai ke Huzur sallallahu alayhe wassalam ka dil sirf Allah ki taraf laga tha, is liye unka rujhan sirf Allah ki taraf tha, aur duniya ki taraf nahi tha.

Yeh Hadith-e-Qudsi hai: "Yeh duniya aakhirat ke talabgaaron par haraam hai, aur aakhirat duniya ke talabgaaron par haraam hai. Aur dono, duniya aur aakhirat, Allah ke sachche bandon par haraam hain."

Ek aur hadith hai ke duniya ki muhabbat aakhirat ke liye nuqsan hai, aur aakhirat ki muhabbat duniya ke liye nuqsan hai. Is liye un ne'maton se muhabbat karo jo hamesha rahengi bajaaye un cheezon par jo jald khatam ho jayengi.

Hadith-e-Qudsi mein riwayat hai ke Allah Ta'ala ne farmaya: "Aey Mere Habib, Nabi sallallahu alayhe wassalam! Agar main aap ko paida na karta to na main is duniya ko paida karta aur na hi asmaanon ko paida karta."

Yeh waqia Me’raaj ka hai ke Allah Ta'ala ne apne Mehboob sallallahu alayhe wassalam se farmaya: "Aey Mere Mehboob! Mere aur aap ke siwa jo kuch bhi yahan hai, sab kuch maine aap ke liye hi paida kiya hai."

Huzur sallallahu alayhe wassalam ne arz kiya: "Aey Mere Rab! Tere siwa aur mere siwa jo kuch bhi hamare darmiyan hai, maine sab kuch tere liye chhod diya hai."

Couplet:

مُحَمَّدٌ سَيِّدُ الكَوْنَيْنِ وَالثَّقَلَيْـنِ
وَالفَرِيقَيْنِ مِنْ عُرْبٍ وَمِنْ عَجَمِ

Roman Arabic: Muhammadun
sayyidul kawnaini was saqalaini
Wal fareeqaini min urbiw wamin ajami

Roman Urdu Tarjuma: Huzur
Muhammad sallallahu alayhe wassalam dono jahaan,
Insaan aur jinn, aur dono giroh, Arab aur Ajam ke sardaar hain.

Commentary Roman Urdu me:

Qazi Ayaaz (رحمہ اللہ) ne apni kitaab Shifa Shareef mein riwayat kiya hai ke Nabi sallallahu alayhe wassalam ka naam bohat azeem naam hai. Arab mein Huzur sallallahu alayhe wassalam ke siwa kisi aur ka yeh naam mashhoor nahi tha. Huzur sallallahu alayhe wassalam ki paidaish se pehle Faras (Iran) mein bhi kisi ne yeh naam nahi rakha tha, jab ke Huzur sallallahu alayhe wassalam ki paidaish se pehle bhi yeh naam mashhoor tha. Yaqeenan, hamare Huzur sallallahu alayhe wassalam aayenge aur un ka naam Muhammad sallallahu alayhe wassalam hoga. Jald hi kuch qabile ne apne beton ka naam Muhammad rakhna shuru kar diya, is umeed par ke mashhoor Nabi sallallahu alayhe wassalam un ke khandan se paida honge.

Allah hi behtar jaanta hai ke Huzur sallallahu alayhe wassalam ko kis rutbe ke sath paida kiya.

Ab sawal paida hota hai ke Allama ne is Qaseeda mein naam'e Muhammad sallallahu alayhe wassalam hi kyun istemal kiya jab ke Irshaadus Saari, Sharh Bukhari mein riwayat hai ke Huzur sallallahu alayhe wassalam ke 1000 naam hain. Ek riwayat mein hai ke 300 naam hain, aur ek riwayat mein hai ke ninyanve (99) naam hain.

Jawab yeh hai ke yeh naam sab se behtareen aur mashhoor hai, muhabbat mein bhi sab se zyada hai aur is mein mubalagha bhi hai. Isi wajah se Allama Busiri ne yeh naam istemal kiya. Allama ne lafz "Sayyid" istemal kiya hai, jo Sardar, buzurgi aur izzat ke maani mein aata hai. Sayyid us shakhs ko bhi kehte hain jo mohtaajon ko panaah deta hai. Huzur sallallahu alayhe wassalam se behtar kaun hai jo makhlooq ko panaah de? Huzur sallallahu alayhe wassalam se behtar koi Sayyid nahi ho sakta.

Qaunain ka matlab hai dono jahan, yaani Aalam-e-Shahadat (jo samne hai) aur Aalam-e-Ghaib (jo chhupa hua hai). Kisi aur Nabi ko Khaatamul Ambiya (Nabiyon ki mohar), Sayyidul Mursaleen (Rasoolon ke sardaar) aur Me’raaj ka rutba nahi diya gaya.

Allah Ta'ala ne Huzur sallallahu alayhe wassalam ko tamam Ambiya aur Rasool, jinn aur insaan ka sardaar bana kar bheja. Aap ko Rehmatal lil Aalameen (sab jahanon ke liye rehmat) ka taj pehnaya. Aap ko yeh rutba milne ki wajah se kafiron par azaab mein taakhir(der) hoti hai.

Phir Huzur sallallahu alayhe wassalam ka shehar sab shehron se behtar hai. Aap ki masjid sab masajid se afzal hai. Woh paak maqam jahan Huzur sallallahu alayhe wassalam aaram farma rahe hain, woh Kaaba se bhi afzal hai. Huzur sallallahu alayhe wassalam ka paak noor sab makhlooq se behtar hai, aur yahi noor tamam Ambiya aur Rasoolon ki roshni hai.

Maula Ali (karramallahu waj-hahu) aur Hazrat Abbas (radiyallahu anhu) ne farmaya: Allah Ta'ala ne kisi Nabi ya Rasool ko nahi bheja magar yeh ahad le kar ke agar main apne Mehboob sallallahu alayhe wassalam ko un ke daur mein bhej doon to woh un par imaan layenge aur un ki madad karenge.

Aakhirat ke sardaar yahi hain – Qayamat ke din jab dozakh laya jayega, to us ke sath 70 hazaar baghon ko joda jayega. Har bagh mein giroh honge, aur har giroh mein 70 hazaar farishte honge. Har Nabi koshish karenge ke dozakh ko in baghon ko jalane se roke. Hazrat Ibrahim (alayhis salaam), Hazrat Moosa (alayhis salaam) bhi koshish karenge, lekin jab dozakh ki tezi dekhenge to sab kuch bhool jayenge. Woh pukarenge: "Nafsi, Nafsi" aur Allah Ta'ala ki bargah mein arz karenge: "Aey Rab! Hum apni jaan ki hifazat chahte hain, humein kuch aur nahi chahiye."

Huzur Rehmatul-lil-Aalameen sallallahu alayhe wassalam farmayenge: "Aey Rab! Meri ummat, meri ummat, inhein salamat guzarne de aur inhein azaadi ata farma." Huzur sallallahu alayhe wassalam dozakh ki lagam pakad kar farmayenge: "Mere peeche se zaleel ho kar nikal ja." Dozakh kahegi: "Aey Huzur! Mujhe guzarne dein, mujhe aap ko chhoona bhi haraam hai."

Isi waqt Arsh se ek aawaz aayegi: "Aey dozakh! Hoshiyar reh, nafarmaani na kar. Jo kuch Mere Mehboob hukm dein, usi par amal kar. Wapas thandi ho kar laut ja."

Couplet:

نَبِيُّنَا الآمِرُ النَّاهِي فَلاَ أَحَدٌ
أَبَرَّ فِي قَوْلِ لاَ مِنْهُ وَلاَ نَعَمِ

Roman Arabic:
Nabiyyunal aamiru an-naahi fala ahadun,
Abarra fee qauli laa minhu wa laa na'ami

Roman Urdu Tarjuma:
Hamare Nabi sallallahu alayhe wassalam sirf hukm dene wale nahi hain, balke aap ke amal aise hain ke qabool ya radd karne mein aap jaisa sachcha waada aur koi nahi milta.

Commentary Roman Urdu me:

Nabi lughat mein paighambar ko kehte hain. Yeh lafz "Naba" se nikla hai. Ma'loomat mein Nabi woh kamil shakhs hai jise Allah ne insano ki hidayat ke liye bheja, taake woh un tak Allah ke ahkaam aur Wahee pohcha sake. Nabi aur Rasool dono ka ma'na ek hi hai.

Ibn Himaam ne riwayat kiya hai ke jab yeh sawal poocha gaya to jawab diya gaya ke Rasool woh hai jiska kaam paigham pohchana hai, aur zaroori hai ke woh shakhs ho. Rasool woh hota hai jiske paas Allah ki taraf se kitaab aati hai. Nabi ke liye zaroori nahi ke uske paas kitaab ho, sirf Allah ki taraf se Wahee aana kaafi hai.

Hamare Mehboob Nabi sallallahu alayhe wassalam Sayyidul Kaunain (dono jahanon ke sardaar), qabool ya radd(Jiski Huzur ijazat de wo humaare liye jaayiz, jisse Huzur roke wo humaare liye naa-jaayiz) karne ka hukm dene wale, Ambiya ke bhi Nabi aur sab se pehle Quaid(leader) hain. Aap humein un cheezon se rokne ka hukm dete hain jo Allah ne mana ki hain, aur un cheezon ko qabool karne ka hukm dete hain jo Allah ne farz ya wajib ki hain.

Isi liye hamare Mehboob Nabi sallallahu alayhe wassalam ke mana karne ke hukm dusre Anbiya aur Rasoolon ki tarah nahi hain. Hamare Nabi sallallahu alayhe wassalam ke hukm Qayamat tak nahi badlenge, jab ke dusre Ambiya ke huqm tabdeel hote rahe.

Ab "Abarra Fee Qauli Lah Minhu Wala Na'ami" ki tafseer ki taraf aate hain. Hamare paak Nabi sallallahu alayhe wassalam ki sachai ka yeh rutba tha ke Allama Kharpoti ne is misre par tafseer karte hue farmaya: Hamare Mehboob Nabi sallallahu alayhe wassalam un logon mein se the ke agar koi kuch na bhi maange, to aap us ki darkhwast par "haan" keh dete.

Isiliye Aala Hazrat Imam Ahmed Raza Khan alayhirrehma farmate hai

"Maange ge maange jaayenge munh maangi paayenge,

Sarkar me na Laa hai na Haajat agar ki hai'

Farzauk Abul Faraas ne yeh nazm Abdul Malik ke samne padhi, Imam Zainul Abedeen (radiyallahu anhu) ke rutbe ke hawale se, aur is mein yeh bhi bayan kiya ke yeh paak beta kis khandan se hai, aur kis qeemti moti ki tarah hai. Huzur sallallahu alayhe wassalam ki tareef mein kaha: Woh dono jahanon ke sultan kabhi kisi ko "na" nahi kehte the, siwaye us waqt ke jab Attahiyaat mein "Ashadu Allah ilaaha illallah" padte the. Agar yeh Attahiyaat na hoti, to yahan bhi aap "haan" hi kehte.

Couplet:

هُوَ الحَبِيبُ الذِّي تُرْجَى شَفَاعَتُهُ
لِكُلِّ هَوْلٍ مِنَ الأَهْوَالِ مُقْتَحَمِ

Roman Arabic: Hoowal habeebul lazi turja shafa'atuhu
Likulli howlim minal ahwaali muqtahami

Roman Urdu Tarjuma: Woh hi Mehboob hain jinki shafaat ki umeed hai, Har mushkil aur sakht haalat mein un ki shafaat se najat milti hai.

Commentary Roman Urdu me:

Agar koi yeh sawal kare ke "Habeeb" ka laqab sirf Huzur sallallahu alayhe wassalam ke liye kyun istemal hua, jab ke Hazrat Ibrahim (alayhis salaam) bhi Khaleel (dost) the, aur har Ummati jo aap ki itaat karta hai woh bhi Mehboob hai?

To jawab yeh hai ke Khaleel aur Habeeb mein bohat farq hai. Hazrat Ibrahim (alayhis salaam) Khaleelullah is liye bane ke woh Allah ke qareeb ho gaye, jab ke Huzur sallallahu alayhe wassalam bina qareeb hue Habeeb ban gaye. (Ya'ani pehle Ibrahim Alayhissalam Allah azzawajal ke kareeb hue to "Khaleel" bane, jabke Huzur alayhissalam pehle hi se "Habeeb" hai. Khaleel woh hai jo chahta hai ke uski ummat bakhsh di jaye, jab ke Habeeb woh hai ke uske sadqe mein bakhshish hoti hai. Jaise ke Surah Fatah mein hai: Allah ne un ke zariye maazi(pehle) aur mustaqbil(future) ke gunah maaf kar diye.

Khaleel ko jo kuch mila, woh maang kar mila, jab ke Habeeb ko jo kuch mila, bina maange mila.

Khaleel woh hai jo apne Mehboob ko raazi karne ke liye apne bete ki qurbani dene par bhi razi ho jaate hai, aur apne bete ki gardan par chhuri rakh dete hai. Allah ki raza ke liye apne bete ki qurbani bhi unhe takleef nahi deti.

Habeeb woh hai jise Allah chahta hai ke woh hamesha raazi rahe. Un ki khushi ke mutabiq Qibla ka rukh bhi badal diya gaya.

To in baaton se Habeeb ki khasusiyat sabit hoti hai. Ummat bhi Mehboob ban gayi, Huzur sallallahu alayhe wassalam ki nisbat aur qurbat ki wajah se.

Allama Busiri ne "toorja shafa’atuhu" ke alfaaz is liye istemal kiye ke yeh shafaat ek khaas tohfa hai. Huzur sallallahu alayhe wassalam ke siwa kisi ko yeh rutba nahi mila.

Ek waqia hai ke Imam Ghazaali (رحمہ اللہ) ne farmaya: Ek raat wo apne shehar se bahar nikal gaye, soch mein doob gaye ke poora shehar so raha hai, koi Allah ki ibadat nahi kar raha. Un ke dil mein khayal aaya ke agar un ke paas qudrat hoti to poore shehar ko jala dete, is ghaflat ki wajah se. Phir socha ke yeh Allah ka kaam hai, main kaun hota hoon aisa sochne wala. Baad mein is soch par nadamat hui. Phir socha ke agar mere paas shafa’at ka rutba hota to main in sab ki shafa’at karta. Phir samajh aaya ke sab ki shafaat karne wale to Huzur sallallahu alayhe wassalam hain. Is soch par bhi nadamat hui aur zikr mein mashghool ho gaye. Ek aawaz aayi: "Aey Ghazaali! Agar tum in do sochon par nadamat na karte to hum tumhein zameen ke kisi gehre gaddhe mein daal dete aur tumhara naam buzurgon ki fehrist se nikal dete."

Isi wajah se "toorja shafa’atuhu" mein yeh bayan hai ke Huzur sallallahu alayhe wassalam ki zaat se sab ki umeedein waabasta hain.

Muhaqqiq Dawaani ne riwayat kiya hai ke Huzur sallallahu alayhe wassalam jinn aur insano ki shafaat karenge. Kuffar ke liye shafa’at nahi hogi, un par azaab ka hukm pehle hi ho chuka hoga.

Jo log Qayamat se pehle tauba kar lenge, un ki shafa’at Huzur sallallahu alayhe wassalam karenge. Momineen ke liye un ke gunahon ki maafi aur un ke Dar’jaat buland hona unki shafa’at hogi.

Jannat bhi Huzur sallallahu alayhe wassalam ki shafa’at se hi milegi.

MuWaheeb-al-Ladunniyah uke musannif ne shafa’at ko paanch qisamon mein taqseem kiya hai:

1. Pehli qisam: Qayamat ke din sab ke samne yeh shafa’at zahir hogi, jab sab log sakht mushkilat mein honge.
2. Doosri qisam: Aap ke kuch khaas banday bina hisaab ke jannat mein daakhil honge.
3. Teesri qisam: Un logon ke liye jo dozakh ki saza pa chuke honge.

4. Chouthi qisam: Un gunahgaaron ko dozakh se nikalna jo cheekh rahe honge.
5. Panchvi qisam: Jannat mein jo log hain, un ke rutbe buland karne ke liye shafa'at.

Allama Jalaaluddin Suyuti (رحمہ اللہ) ne chhatti qisam bhi shamil ki hai ke Huzur sallallahu alayhe wassalam un gunahgaaron ki saza kam karne ke liye bhi shafaat karenge jo dozakh mein honge.

Saatvi qisam MaWaheeb ke musannif ne yeh likhi hai ke sab se pehle jannat mein daakhil hone wale Madina ke rehne wale honge.

Couplet:

دَعَا إِلَى اللهِ فَالْمُسْتَمْسِكُونَ بِهِ
مُسْتَمْسِكُونَ بِحَبْلٍ غَيْرِ مُنْفَصِمِ

Roman Arabic:

Da'ah ilallahi fal mustamsikoona bihi
mustamsikoona be hablin ghairi munfasimi

Roman Urdu Tarjuma:
Woh Mehboob Nabi sallallahu alayhe wassalam jo dono jahanon ke sardaar hain, unhone humein Allah ke deen ki taraf bulaya.
Jo un ka daaman tham lete hain, woh aisi rassi ko tham lete hain jo kabhi toot nahi sakti.

Commentary Roman Urdu me:

Huzur sallallahu alayhe wassalam ki tareef mein Quran ne farmaya: "Aur Allah ke hukm se Allah ki taraf bulane wale aur chamakte sooraj ki tarah hain."

Allama Busiri ne is ayat ki taraf ishara karte hue apna qasida shuru kiya.

Allama Sharieeh (رحمہ اللہ) ne farmaya: Huzur sallallahu alayhe wassalam ki dawat-e-haq sab par aam hai, chahe woh Arabi ho, Farsi ho, Ahl-e-Kitab ho, aag ki pooja karne wala ho, but-parast ho ya Yahudi, jinn ho ya insaan.

Isi liye Allama ne qaside ki shuruat "Da'ah ilallah" se ki, kyun ke dawat aur irshaad mein farq hai. Is liye unhone irshaad nahi kaha. Buzurgon ke liye irshaad ka lafz istemal hota hai aur ambiya ke liye dawat ka lafz istemal hota hai.

(Aalim'o ke liye: Mustamsikoon lafz "istamsaak" se nikla hai. Istamsaak us cheez ko kehte hain jo mazbooti se tham li jaye.)

Huzur sallallahu alayhe wassalam ke deen ke liye Quran ne hukm diya: "Aur sab mil kar Allah ki rassi ko mazbooti se tham lo." Jaise Allah ki rassi ko thamna Huzur sallallahu alayhe wassalam ki ita'at hai, waise hi istamsaak bhi aap ki ita'at hai.

Mukhtasar yeh ke: Huzur sallallahu alayhe wassalam ko mazbooti se tham lo.

Couplet:

فَاقَ النَبِيّينَ فِي خَلْقٍ وَفِي خُلُقٍ
وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَلاَ كَرَمِ

Roman Arabic:

Faaqan nabiyyeena fee khalqiww wa fee khuluqin
Walam yudaanoohu fee ilmiw wala karami

Roman Urdu Tarjuma:

Huzur sallallahu alayhe wassalam sab Ambiya par apni soorat aur akhlaaq mein afzal hain. Ilm aur karam mein bhi koi Nabi aap ke barabar nahi ho sakta.

Commentary Roman Urdu me:

Tamam Ambiya mein se Allah Ta'ala ne hamare Mehboob Nabi sallallahu alayhe wassalam ko woh afzaliyat di ke poori makhlooq mein husn aur jamal mein sab se azeem aur be-misaal sifaat aap ko ataa' ki. Shohrat aur husn mein koi bhi aap jaisa nahi tha. Isi wajah se aap tamam Ambiya se afzal hain. Allah ne Quran mein farmaya: "Yeh woh Nabi hain jinko humne dusre Ambiya par afzal banaya."

Huzur sallallahu alayhe wassalam ne farmaya: "Main sab se pehle aur sab se aakhri leader hoon." Ek aur jagah farmaya: "Main Aadam alayhis salaam ki aulad ka sardaar hoon."

Islam Qayamat tak zinda rahega. Quran ka aik nuqta bhi koi nahi badal sakta, na hi Huzur sallallahu alayhe wassalam ke baad koi Nabi aayega, na hi aap ke hukm mein koi tabdeeli hogi. Aap ka darya-e-karam hamesha beheta rahega aur hum par barasta rahega.

Dusre Ambiya apni apni kitaabein le kar aaye, lekin Quran ke alaawa un ki kitaabein baad mein logon ne apne faide ke liye badal di. Karam mein bhi, jo bhi aap ki bargah mein kisi bhi zaroorat ya umeed ke sath aaya, kabhi khali haath nahi gaya. Janwar, parinday bhi jab unhein koi shikayat hoti to aap ki taraf rujoo karte.

Ummat ke liye aap poori raat jag kar un ke liye dua karte. Sahaaba-e-Kiraam ki zindagi dekhein, jab bhi un par koi mushkil aayi, chahe wo qahat ho, wabaa ho, bimari ho, sab Huzur sallallahu alayhe wassalam ki bargah mein aate. Aap un ke liye dua karte aur un ki mushkil asaan ho jati.

Aapki koi misaal nahi. Aap dono jahanon ke liye rehmat hain. Isi liye humein hukm diya gaya ke Huzur sallallahu alayhe wassalam ke akhlaaq ko apnao, kyun ke aap ka akhlaaq sab se behtareen hai.

Allah Ta'ala ka kitna bada karam hai ke humein Huzur sallallahu alayhe wassalam ki ummat mein paida kiya aur sab se azeem Nabi ataa’ kiya jo Khaatamun Nabiyeen aur sab se afzal hain.

Couplet:

وَكُلُّهُمْ مِنْ رَسُولِ اللهِ مُلْتَمِسٌ
غَرْفًا مِنَ البَحْرِ أَوْ رَشْفًا مِنَ الدِّيَمِ

Roman Arabic:

Wa kulluhum min Rasoolillahi multamisun
Gharfam minal bahri ow rashfam minad diyami

Roman Urdu Tarjuma:

Tamam Ambiya Huzur sallallahu alayhe wassalam se kuch hasil karne ki tamanna rakhte hain, Chahe ilm ke samandar ka ek chhota sa katra ho ya aap ki rehmat ki barsaat ka ek qatra ho.

Commentary Roman Urdu me:

(Ulema e Qiraam ke liye) Qawaid ke mutabiq, agar kisi ism-e-zaat ka ilm lafz "kul" ke sath milaya jaye to woh jumla khabar ban jata hai, aur agar fail milaya jaye to woh fard ban jata hai. Yahan jo kuch bayan kiya gaya hai woh tamam Ambiya ki taraf ishara hai. Nabi ya "min Rasoolillahi" milane se yeh Huzur sallallahu alayhe wassalam ki taraf ishara hai.

Falsafiyon ne kaha hai ke guzashta(pehle Ambiya ki Ummat) ummaton ki kitaabon mein jab bhi "Rasoolullah" ka lafz aata tha, to us se murad Huzur sallallahu alayhe wassalam hi hote the, kisi aur Nabi ki taraf ishara nahi hota tha.

Yahan naam is liye liya gaya hai ke kuch maanga ja raha hai.

Maangne ke hukm ki teen qisam hoti hain:

1. Agar koi chhota martabe wala kisi barray martabe wale se kuch maange to use sawaal kehte hain.
2. Agar koi barray martabe wala kisi chhote martabe wale se kuch maange to use hukm (amar) kehte hain.
3. Agar dono barabar martabe ke hon aur ek dusre se kuch maange to use iltimaas kehte hain.

Yahan Allama Busiri ne Ambiya ki izzat ki wajah se "multamisoon" (iltimaas karne wale) ka lafz istemal kiya, jab ke rutbe mein sab barabar nahi hain, lekin Nabi hone ki wajah se izzat dena zaroori tha.

"Gharfam minal bahri ow rashfam minad diyami" mein, haath bhar pani lena ya ek ghont bharna "gharf" kehlata hai. Yani, Huzur sallallahu alayhe wassalam ke ilm ke samandar se dusre Ambiya ne sirf ek ghont ya ek chhota hissa hi liya.

"Rashfam" Arabi mein mooh mein pani lena ya ek ghoont ko kehte hain.

"Diyam" us barish ko kehte hain jisme na bijli chamakti hai na garaj hoti hai, aur aisi barish kam az kam 3 din aur zyada se zyada 40 din tak chalti hai.

Gharfam ke sath rashfam is liye istemal hua ke samandar ka pani namkeen hota hai, is se ghusal ya wuzu kiya ja sakta hai, lekin peene ke liye barish ka paani hai jo saaf, meetha aur paak hota hai.

Is misre ka mukammal ma'ni yeh hai ke tamam Ambiya Huzur sallallahu alayhe wassalam ke ilm ke samandar se faida uthate hain. Huzur sallallahu alayhe wassalam ka ilm ta’reef se bhara hua hai, us ki lambiayi aur gehraayi samandar ki tarah hai.

Huzur sallallahu alayhe wassalam dene wale hain, baqi tamam Ambiya lene wale hain. Jaise sabit hai ke Allah ne sab se pehle Huzur sallallahu alayhe wassalam ka noor paida kiya, phir tamam jahaan, Ambiya, Rasool, aur ilm-e-Kun Fayakoon sab aap ko ata kiya. Phir tamam Ambiya ko paida kiya, aur sab ne apna hissa isi samandar se liya.

Ek hadees se sabit hai ke Lauh, Qalam, Aasman, Zameen, Arsh, Farishte, Jannat, Dozakh, Ambiya, Rasool, aur Mo’mineen ki roohen sab Huzur sallallahu alayhe wassalam ke noor se paida ki gayi hain. Aap ke ilm ke jahnan ke samne yeh sab nuqton ki tarah hain.Yeh teesra raaz hai, jo Qaseeda parhne wale ko chahiye ke jab bhi yeh Qaseeda parhe, is raaz ko teen martaba zaroor parhe.

Couplet:

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمِ
مِنْ نُقْطَةِ العِلْمِ أَوْ مِنْ شَكْلَةِ الحِكَمِ

Roman Arabic:

Wa waqifoona ladayhi inda haddihimi
Min nuqtatil ilmi ow min shaklatil hikami

Roman Urdu Tarjuma:

Tamam Ambiya Huzur sallallahu alayhe wassalam ki bargah mein apni had tak khade rehte hain, un ka ilm Huzur ke ilm ke samne sirf nuqte ki tarah hai, ya un ki hikmat Huzur ki hikmat ke samne sirf zer, zabar, pesh ki tarah hai.

Commentary Roman Urdu me:

Huzur sallallahu alayhe wassalam ko jo ilm aur hidayat mili, woh itni wasee' hai ke dusre Ambiya ka ilm us ke samne sirf nuqte ya harf ki shakl mein hai.

Mukhtasar yeh ke Huzur sallallahu alayhe wassalam ka ilm tamam Anbiya se gehra aur tamam Rasoolon se buland hai. Huzur sallallahu alayhe wassalam ko yeh rutba us waqt mila jab aap Me'raaj par Allah ki bargah mein hazir hue. Wahan aap ne dusre Ambiya ke ilm aur hidayat aur apne ilm aur hidayat ka farq dekha.

Yeh rutba Qayamat ke din zahir hoga jab tamam Ambiya Liwa al-Hamd (Allah ki tareef ka parcham) ke neeche jama honge, aur har Nabi apne rutbe ke mutabiq apni jagah khade honge. Yeh rutba Huzur sallallahu alayhe wassalam ko us waqt diya gaya jab abhi makhlooq ki roohen bhi paida nahi hui thi.

Huzur sallallahu alayhe wassalam ko apni ummat ke haal ka ilm tha, ke woh kya kar rahe hain aur aage qayamat tak kya karenge. Aap ne Hazrat Amire Muaawiyah (radiyallahu anhu) ko likhna bhi sikhaya, ke Meem is tarah likho, Seen is tarah likho, waghera.

Couplet:

فَهْوَ الذِّي تَمَّ مَعْنَاهُ وَصُورَتُهُ
ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِئُ النَّسَمِ

Roman Arabic:

Fahoowal lazi tamma ma'nahu wa suratuhu
Summas-tafaahu habeeban baari'o nasami

Roman Urdu Tarjuma:

Woh hi hain jinki zaat aur soorat dono mukammal hain, Phir Allah ne unhein sab roohon mein apna Mehboob chuna.

Commentary Roman Urdu me:

Jab yeh sabit ho gaya ke Huzur sallallahu alayhe wassalam husn aur akhlaaq mein sab se afzal, khoobsurat aur mukammal hain, to yeh bhi tasleem karna hoga ke aap ne zaahir aur baatin dono mein kamaal ke martabe haasil kiye. Sab se bada sharf yeh hai ke Allah Ta'ala ne tamam makhlooq mein se aap ko apna Mehboob chuna.

Couplet:

مُنَزَّهٌ عَنْ شَرِيكٍ فِي مَحَاسِنِهِ
فَجَوْهَرُ الحُسْنِ فِيهِ غَيْرُ مُنْقَسِمِ

Roman Arabic:

Munazzahun an shareekin fee mahasinihi
Fajowharul husni feehi ghairu munqasimi

Roman Urdu Tarjuma:

Aap sallallahu alayhe wassalam ki khoobiyo mein koi shareek nahi,
Husn ka asal johar aap hi mein hai, jo kisi mein taqseem nahi ho sakta.

Commentary Roman Urdu me:

Duniya mein koi bhi Huzur sallallahu alayhe wassalam ki khoobiyaan aur husn ka muqabla nahi kar sakta. Aap be-misaal hain, husn ka asal johar aap hi mein hai, jo kabhi taqseem nahi ho sakta. Tamam Ambiya ki fazilatain Huzur sallallahu alayhe wassalam ki fazilat ka saaya hain, kyun ke sab ne yeh fazilat aap hi se hasil ki.

Yeh us hadith ki taraf ishara hai jo Hazrat Jaabir (radiyallahu anhu) se riwayat hai ke unhone poocha: "Huzur, sab se pehle Allah ne kya paida kiya?" Aap ne farmaya: "Aey Jaabir! Sab se pehle Allah Ta'ala ne tumhare Nabi ka noor paida kiya." Phir is noor se Qalam, Lauh, Arsh, Farishte, tamam jahan, aur Hazrat Adam (alayhis salaam) ko paida kiya.

Tabib kehte hain ke insaan mein paanch qeemti cheezen hoti hain: Soorat, Shakal, Jism, Hawaas(Sense), aur Rooh.

Couplet 43:

دَعْ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمِ
وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيهِ وَاحْتَكِمِ

Roman Arabic:

Da’h madda’athun nasaara fee Nabiyyihimi
Wa’hkum bima shi’ta mad-han feehi wahtakimi

Roman Urdu Tarjuma:

Christians(Nasara) ne apne Nabi(Hazrat Isa alayhis salaam) ke bare mein jo ghalat aqeede ikhtiyar kiye,
Un ki tarah na kehna, iske alaawa Huzur sallallahu alayhe wassalam ki jitni chahe tareef karo.

Commentary Roman Urdu me:

Nasara, Nasraan ka jama hai, yaani Masihi log. Unhein yeh naam is liye diya gaya ke unhone Hazrat Isa alayhis salaam se kaha tha: "Nahnu Ansaarullah" (Hum Allah ke deen ke madadgaar hain), is liye unhein Nasraani kaha gaya. Dusra sabab yeh hai ke woh Hazrat Isa alayhis salaam ke sath ek gaon gaye the jiska naam Nasraan ya Naasira tha, is nisbat se bhi unhein Nasraani kaha gaya.

"Wafee Nabiyyihim" se murad Hazrat Isa alayhis salaam hain.

"Da’h madda’atun" se murad woh gumrah aqeede hain jo Masihiyon ne apne Nabi ke bare mein ikhtiyar kiye, jaise unhein Allah ka beta kehna, wagherah.

Hazrat Isa alayhis salaam ke utha liye jaane ke baad, Masihiyon mein firqay paida ho gaye. Yeh firqay barhte barhte 72 ho gaye.

In mein se teen bare firqay sab se zyada mashhoor the:

1. Mulkaaniya
2. Nastooriya
3. Yakoobiya

Mulkaaniya Rome ke do badshahon ka firqa tha. Un ka aqeeda tha ke Allah ki zaat aur insaniyat, ye dono Isa(alayhis salaam) mein mil gayi hai, aur Rab ka beej, Isa Alayhissalam ke jism se paida hua. Is hisaab se, Ma'azallah, Isa Alayhissalam duniya ki ibtida se hain aur Rab Maryam se paida hua. Lafz Nabuwat (Paighambari) aur Rabubiyyat (Parwardigari) dono Rab par istemal kiye ja sakte hain. Unhone Injeel se yeh daleel li ke Injeel mein Maseeh ke liye likha hai: "Innaka antal ibn ul waheed" (Beshak tum hi Waheed beta ho), jab ke yahan "ibn" se murad qareeb aur mohtaram banda hai.

Nastooriya, Badshah Nastoor ke maan-ne walon ka naam hai. Yeh Mamoon ke daur mein paida hue. In logon ne Bible mein bohat tabdeeliyan ki aur apne aqeede is tarah bayan kiye: Jab Badshah Nastoor ne Maseeh ke mojizay dekhe to kaha: Rab ki zaat Isa alayhis salaam mein numayan hai. Rab ki zaat, ilm aur zindagi, in teenon sifat ke sath Rab Isa alayhis salaam mein daakhil ho gaya (Ma'azallah). Isi liye Isa alayhis salaam murdon ko zinda karte, beemaron ko theek karte, aur koorh walon ko shifa dete.

Yakoobiya, Yaqoob naam ke ek shakhs ke maan-ne walon ka firqa hai. Un ka aqeeda tha ke Rab ka beej gosht ki soorat mein aaya aur wohi Rab ban gaya. Us Rab ko Maseeh kaha gaya aur woh jism ki soorat mein aaya.

Allama Busiri farmate hain ke Huzur sallallahu alayhe wassalam ke mojizay Hazrat Isa alayhis salaam ke mojizaton se bhi azeem hain. Is liye gumrahi mein na padna, Masihiyon ke aqeede chhod do. "Wa'hkum bima shee'ta mad-ha" yani jitni chahe Huzur sallallahu alayhe wassalam ki tareef karo, insaaf se faisla karo.

Conclusion: Huzur sallallahu alayhe wassalam ki jitni tareef karna chaho karo, koi hadd nahi. Jitni aap sallallahu alayhe wassalam ki shaan bayan karna chaho karo bas itna rakho ke Huzur sallallahu alayhe wasslaam Khuda nahi aur aap Khuda ke bete nahi.

Couplet:

وَانْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ
وَانْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمِ

Roman Arabic:

Wansub ilah zaatihi ma shi'ta min sharafin
Wansub ilah qadrihi ma shi'ta min azami

Roman Urdu Tarjuma:

Aap sallallahu alayhe wassalam ki zaat ki taraf jitni chahe azmat aur sharf mansub karo,
Aur aap ke rutbe ki taraf jitni chahe badi azmat mansub karo.

Commentary Roman Urdu me:

Ab sab kuch wazeh ho gaya ke yeh duniya kyun paida hui aur Hazrat Adam alayhis salaam ko Huzur sallallahu alayhe wassalam ke paak noor se paida kiya gaya. Tamam Ambiya ke mojizay, fazilatain, aur kamaalat asal mein Huzur sallallahu alayhe wassalam ke fazail ka saaya hain, un ke samandar ka ek ghont hai, ya un ki rehmat ki barish ka ek qatra hain. Yeh sab jaanne ke bawajood bhi, duniya aap ki khoobiyaan aur zaat ko poori tarah samajh nahi sakti. Jo kuch bhi samajh aaya, aap ki azmat, fazilat, husn, akhlaaq, sachai, aur kamalat mein jitni chahe tareef karo.

Yeh yaad rakho ke Huzur sallallahu alayhe wassalam ki zaat fazail ka asal markaz hai, aur sab se azeem fazilat yahin se hai.

Dusri line mein "azami" ka lafz is liye aaya ke sharf zaat ke liye hai aur azmat sifaat ke liye. Jaise Huzur sallallahu alayhe wassalam ne Rome ke badshah Harkul(Hercules) ko khat likha: "Min Muhammadur Rasoolullah ila Heaql al-Azeem Malik al-Room." Yahan "Azeem" un ke rutbe ki nisbat se hai, zaat ki nisbat se nahi.

Isi liye "bima shi’ta min azami" Huzur sallallahu alayhe wassalam ke rutbe, husn, noor, mojizay, khaas taur par Meraaj, Ambiya ki leadership, Allah ki bargah mein huzoori, aur Qayamat ke din shafaat ki taraf ishara hai.

Couplet:

فَإِنَّ فَضْلَ رَسُولِ اللهِ لَيْسَ لَهُ
حَدٌّ فَيُعْرِبَ عَنْهُ نَاطِقٌ بِفَمِ

Roman Arabic:

Fa inna fadhla Rasoolillahi laysa lahu
Haddun fayu’riba anhu naatiqum befami

Roman Urdu Tarjuma:

Yaqeenan Huzur sallallahu alayhe wassalam ke fazail ki koi hadd nahi, Koi bolne wala un ki taareef ka haq ada nahi kar sakta.

Commentary Roman Urdu me:

Huzur sallallahu alayhe wassalam ke fazail aur karam ki koi inteha nahi. Un ki taareef ke liye jo bhi alfaaz istemal kiye jayen, woh kam hain. Isi liye Allama ne pehle kaha ke Masihiyon ki tarah ghalat aqeede na apnao, lekin jitni chahe tareef karo. Lekin asal baat yeh hai ke Huzur sallallahu alayhe wassalam ki azmat aur fazilat ki koi hadd nahi, aur koi bhi un ki tareef ka haq ada nahi kar sakta.

Isiliye ek shayar ne kaha “Humko Huzur ke fazael ki koi hadd hi na mili, inko shiqwa hai ke hum hadd se badha dete hai”

Couplet 47:

لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عِظَمًا
أَحْيَا اسْمُهُ حِينَ يُدْعَى دَارِسَ الرِّمَمِ

Roman Arabic:

Lowna sabat qadrahu aaya’tuhu izaman
Ahyasmuhoo heena yud’ah daarisar rimami

Roman Urdu Tarjuma:

Agar Huzur sallallahu alayhe wassalam ke mojizay un ke rutbe ke barabar zahir hote,
To jab bhi un ka paak naam liya jata, Sooki hui haddi bhi zinda ho jaati.

Commentary Roman Urdu me:

Yani agar Huzur sallallahu alayhe wassalam ke mojizay un ke asal rutbe, azmat aur shaan ke mutabiq zahir hote, to jab bhi koi un ka paak naam leta, to us naam ki barkat se murde, hatta ke sookhi haddiyan bhi zinda ho jati. Yeh un ke naam ki azeemat aur barkat ka bayan hai.

Allama Busiri yahan yeh samjhana chahte hain ke jitne bhi azeem mojizay hain, woh sab Huzur sallallahu alayhe wassalam ke rutbe, azmat aur shaan ke mutabiq hain. Jaise aap ki paak hasti ki wajah se murde zinda ho jate the, isi tarah agar aap ka paak naam liya jaye to sookhi haddiyan bhi zinda ho sakti hain.

Allama Kharpoti (رحمہ اللہ) farmate hain ke jo shakhs is misre ko ghalat samjhe, ke Huzur sallallahu alayhe wassalam ko murdon ko zinda karne ka mojiza nahi mila, to us ko is qaside par aiteraaz ho sakta hai. Woh kahega ke pehle Allama Busiri ne zindagi aur maut ke mojize ka inkar kiya, ab kehte hain ke tamam Ambiya ke mojizay Huzur sallallahu alayhe wassalam ke sadqe mein hain.

Haqeeqat yeh hai ke zindagi aur maut ka mojiza bhi Huzur sallallahu alayhe wassalam ka mojiza hai. Hazrat Isa alayhis salaam ko yeh mojiza Huzur sallallahu alayhe wassalam ke noor ke saaye se mila. Jo shakhs is qaside ko ghalat samjhe, woh ya to jaahil hai ya andha.

Allama ne yeh nahi kaha ke Huzur sallallahu alayhe wassalam ko zindagi aur maut ka mojiza nahi mila. Un ka maqsad yeh tha ke yeh mojiza Huzur sallallahu alayhe wassalam ko aap ke wisaal ke baad Qayamat tak nahi diya gaya. Agar diya jata to aap ka naam lene se murde zinda ho jate.

Yeh paak zaat tamam mojizaat ka asal markaz hai, aur tamam Ambiya ke mojizay bhi asal mein Huzur sallallahu alayhe wassalam ke mojizay ka saaya hain.

Agar ab bhi kisi ko shak ho to Dalaa'ilun Nabuwah ki kitaab dekh lein aur wahan likhe hue mojizay parhein.

Is kitaab ko dekhne ke baad yahan ek waqia bayan kiya gaya hai:

Huzur sallallahu alayhe wassalam ke daur mein ek jawan Ansaari ka inteqal ho gaya. Us ke bazu bandhe hue the. Us ki maa andhi thi. Jab us ko apne bete ki wafaat ki khabar mili to us ne haath utha kar dua ki: "Aey Allah! Tu jaanta hai ke main sirf Tere liye aur Tere Mehboob sallallahu alayhe wassalam ke liye hijrat kar ke yahan aayi hoon, ta'ake jab bhi koi mushkil ya pareshani aaye to Tu meri madad kare. Mujhe is mushkil mein na daal, apne Mehboob sallallahu alayhe wassalam ke sadqe mein." Jab us ne yeh dua ki to us ka beta zinda ho gaya, jamhai li aur khada ho gaya. Phir us ne wahan maujood logon ke sath khana bhi khaya. SubhanAllah!

Ek aur milta julta waqia hai ke ek martaba Hazrat Jaabir bin Abdullah (radiyallahu anhu) ne Huzur sallallahu alayhe wassalam ko khane ki dawat di. Unhone ek bakri zibah ki. Un ke bade bete ne chhote bhai se poocha: "Abba ne bakri kaise zibah ki?" Chhote bhai ne kaha: "Aao, main tumhein dikhata hoon." Bada beta zameen par let gaya, chhote bhai ne us ke haath paaon baandh diye, chhuri uthai aur apne bade bhai ko ziba kar diya. Phir us ka sar uthakar apni maa ke paas le gaya. Maa ne yeh dekha to rona shuru kar diya. Chhota beta ghabra gaya, apni ghalati ka ehsaas hua, to bhag kar chhat par chadh gaya aur wahan se kood kar mar gaya.

Yeh sab dekh kar maa ne socha: Ek taraf Huzur sallallahu alayhe wassalam ki dawat hai, doosri taraf yeh afsosnaak waqia hai, lekin Huzur sallallahu alayhe wassalam ki dawat ke samne yeh sab kuch, kuch bhi nahi. Us ne dono bachon ki laashen bistar par rakh di aur dawat ki tayyari mein lag gayi. Apne shohar ko bhi yeh waqia nahi bataya.

Huzur sallallahu alayhe wassalam un ke ghar pohanch gaye aur dastarkhwan bich gaya. Hazrat Jibreel alayhis salaam aakar arz karte hain: Allah Ta'ala ka hukm hai ke aap yeh khana Jaabir ke bachon ke sath khayen. To Huzur sallallahu alayhe wassalam ne Hazrat

Jaabir radiyallahu anhu ko bulaya aur farmaya ke bachon ko le aao. Jaabir radiyallahu anhu ghar ke andar gaye aur apni biwi se kaha ke bachon ko le aao. Unhon ne jawab diya ke is waqt bachay yahan nahi hain. Jaabir radiyallahu anhu wapas Huzur sallallahu alayhe wassalam ke paas aaye aur kaha ke bachay yahan nahi hain, lekin Huzur sallallahu alayhe wassalam ne phir bhi bachon ko laane par zor diya.

Hazrat Jaabir radiyallahu anhu phir andar gaye aur apni biwi se kaha ke bachon ko dhoondo, Huzur sallallahu alayhe wassalam ne zor diya hai. Majbooran, un ki biwi ro padi aur apne shohar ko dono bachon ki laashen dikha di. Jab Jaabir radiyallahu anhu ne apni biwi se poora waqia suna to ro kar Huzur sallallahu alayhe wassalam ke paas aaye aur sab kuch bayan kiya. Huzur sallallahu alayhe wassalam khamosh ho gaye.

Jibreel alayhis salaam aakar arz karte hain: Allah Ta'ala ka hukm hai: "Aey Mehboob! Aap in bachon ke liye dua karein. Aap ki taraf se dua ho aur hamari taraf se qubooliyat ho." Huzur sallallahu alayhe wassalam ne bachon ke liye dua ki. Jab aap ne dua ki to Allah Ta'ala ne dono bachon ko zinda kar diya. Dono bachay uth kar Huzur sallallahu alayhe wassalam ke sath khana khane lage.

Aise bohat se waqiat hain.

Ek aitraaz aur us ka jawab:

Sawal: Huzur sallallahu alayhe wassalam ke wisaal ke baad zindagi aur maut ka mojiza kyun nahi diya gaya, taake aap ke paak naam ki barkat se jab bhi chaha jaye, murde zinda ho jayein?

Jawab: Agar yeh mojiza wisaal ke baad bhi zahir rehta to Mo’mineen ke imaan mein farq aa jata. Yeh ummat woh hai jo ghaib par imaan rakhti hai, jaise Quran mein hai: "Yuminoona bilghaybi." Ghaib par imaan lana imaan ki sab se pehli shart hai. Isi wajah se yeh mojiza wisaal ke baad Qayamat tak chhupa diya gaya.

Couplet:

لَمْ يَمْتَحِنَّا بِمَا تَعْيَا الْعُقُولُ بِهِ
حِرْصًا عَلَيْنَا فَلَمْ نَرْتَبْ وَلَمْ نَهِمْ

Roman Arabic:

Lam yamtahinna bima ta'ya al-uqoolu bihi
Hirsan alayna falam nartab walam nahimi

Roman Urdu Tarjuma:

Huzur sallallahu alayhe wassalam ne humein kabhi aisi aazmaish mein nahi dala ke hamari samajh kamzor ho jaye. Aap ki hamesha yeh khwaish rahi ke hum par asaaniyan hon, is liye hum kabhi shak ya pareshani mein nahi paday.

Commentary Roman Urdu me:

Hamare Rehmat Wale Nabi sallallahu alayhe wassalam ne humein kabhi aisi mushkil aazmaish mein nahi dala ke hamari samajh thak jaye ya hum par bojh ho jaye. Aap ki hamesha yeh khwaish rahi ke ummat ki islaah ho aur un par asaaniyan hoon. Isi liye hum kisi bhi hukm ko qabool karne mein na shak karte hain na pareshan hote hain, aur na hi hum andhi taqleed karte hain

Deeni ahkaam itne wazeh taur par bayan kiye gaye ke unhein samajhne mein humein kabhi shak ya pareshani nahi hui. Huzur sallallahu alayhe wassalam ne humein kabhi aisi mushkilat mein nahi dala ke un par amal karte hue hum thak jayein.

Pehli ummaton par yeh mushkil ahkaam the: agar koi gunaah karta to sab ke samne maafi maangni padti aur ek dusre ko qatal karna parta, roz pachaas namazen ada karni padti, agar kapron par koi napaak cheez gir jati to un kapron ko jala dena padta, sirf ibadat gaah mein hi Namaz padh sakte the, aur apne maal ka choutha hissa sadqa karna padta, wagherah.

Huzur sallallahu alayhe wassalam ne farmaya: "Main tumhare liye asaan aur wazeh ahkaam le kar aaya hoon."

Islam ek aisa deen hai jo itna wazeh hai ke is mein kuch bhi chhupa hua ya samajh se bahar nahi hai.

Allah Ta'ala ne apne karam se humein yeh mushkil nahi di ke Huzur sallallahu alayhe wassalam ki azeem zaat ko samajhna hum par bojh ban jaye, warna hum shak aur pareshani ka shikar ho jate.

Couplet:

أَعْيَا الوَرَى فَهْمُ مَعْنَاهُ فَلَيْسَ يُرَى
فِي القُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَحِمِ

Roman Arabic:

Ahyal wara fahmu ma’nahu falaysa yuraa
Filqurbi walbu’di feehi ghairu munfahimi

Roman Urdu Tarjuma:

Puri duniya Huzur sallallahu alayhe wassalam ki haqeeqat ko samajhne mein aajiz aa gayi. Koi qareeb ho ya door, Huzur sallallahu alayhe wassalam ki zaat ko poori tarah samajh nahi sakta.

Commentary Roman Urdu me:

Puri duniya, Huzur sallallahu alayhe wassalam ki zaat ki asal haqeeqat ko samajhne mein kamzor aur be-bas ho gayi. Na qareeb ke log, na door ke log, koi bhi Huzur sallallahu alayhe wassalam ki zaat, un ke zaahir aur baatin ke kamaAlat, aur asal rutbe ko poori tarah nahi samajh sakta.

Sahaaba-e-Kiraam jo aap ke sab se qareeb the, aur tamam ummat jo aap se door hai, dono hi asal mein yeh nahi samajh sake ke Huzur sallallahu alayhe wassalam ki asal haqeeqat kya hai, aur aap ka asal rutba kya hai.

Allama Qurtabi (رحمہ اللہ) ne Tazkira mein likha hai: Huzur sallallahu alayhe wassalam ke husn ke kamalat poore taur par zahir nahi hue, kyun ke Sahaaba-e-Kiraam mein yeh taqat nahi thi ke woh Huzur sallallahu alayhe wassalam ki taraf poori tawajjo se dekh sakein.

Couplet:

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعُدٍ
صَغِيرَةً وَتُكِلُّ الطَّرْفَ مِنْ أَمَمِ

Roman Arabic:

Kash shamsi taz-haru lil aynaini mim bu'udin
Sagheeratan wa tukallilut tarfa min amami

Roman Urdu Tarjuma:

Aap sallallahu alayhe wassalam ki zaat sooraj ki tarah hai, Jo door se chhoti nazar aati hai, lekin jab saamne dekho to aankhon ko chonka deti hai.

Commentary Roman Urdu me:

Huzur sallallahu alayhe wassalam ki zaat ki misaal sooraj ki tarah di gayi hai. Door se dekhne par sooraj chhota lagta hai, lekin jab us par seedha dekha jaye to us ki roshni

aankhon ko chonka deti hai. Isi tarah Huzur sallallahu alayhe wassalam ki zaat door se ek nuqte ki tarah nazar aati hai, lekin asal mein aap ki roshni aur husn sab kuch roshan kar dete hain.

Haqeeqat mein sooraj ki roshni bhi Huzur sallallahu alayhe wassalam ke noor ka ek qatra hai. Zaahir mein dekhne wale ko aap roshni ka markaz nazar aate hain, lekin asal mein doori ki wajah se insaan aap ki asal shakl nahi dekh sakta. Jo qareeb hain woh bhi aap ki asal roshni ko nahi dekh sakte, is liye dono, qareeb aur door ke dekhne wale, aap ki asal haqeeqat ko nahi dekh sakte.

Couplet:

وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ
قَوْمٌ نِيَامٌ تَسَلَّوْا عَنْهُ بِالحُلُمِ

Roman Arabic:

Wakayfa yudriku fid dunya haqeeqatahu
Qowmun neeyaamun tasallu anhu bil hulumi

Roman Urdu Tarjuma:

Duniya mein log neend mein soye hue hain, to woh Huzur sallallahu alayhe wassalam ki asal haqeeqat ko kaise samajh sakte hain?

Commentary Roman Urdu me:

Duniya ke log ghaflat ki neend mein soye hue hain, is liye woh Huzur sallallahu alayhe wassalam ki asal zaat aur un ke kamalat ko nahi samajh sakte. Ilm hasil karne ke liye aqal, samajh, yaad-dasht, bayaAn, soch, ilm, hosh, yaqeen, fikr, aur ikhtira ki zarurat hoti hai.

Yahan "yudrik" ka lafz is liye istemal hua ke asal cheez ki tasveer samne aa jati hai. Huzur sallallahu alayhe wassalam ki baatinI haqeeqat sab se azeem hai, lekin zahiri taur par insaan us ko nahi samajh sakta. Isi liye "yudrik" ko "dunya" ke sath joda gaya, ke Huzur sallallahu alayhe wassalam ke raaz aur kamalat is duniya ke liye chhupaye gaye hain.

Aakhirat mein sab ke rutbe zahir ho jayenge, aur mo’mineen apne Rab ka didar bhi karenge. Qayamat ke din sab ki aankhen badal di jayengi.

Sufiya ne farmaya ke is duniya mein Rab ka deedar nahi ho sakta, kyun ke baqa ko sirf baqi aankhen hi dekh sakti hain. Duniya aur is ki cheezen khatam ho jayengi, to is jagah ki basarat bhi khatam ho jayegi.

Neend ek aisi haalat hai jo be-hoshi aur ghaflat se aati hai, jab yeh aankhon tak pohanchti hai to insaan so jata hai, aur jab dil tak pohanchti hai to insaan gehri neend mein chala jata hai.

Log is duniya mein ghaflat ki neend so rahe hain, jaise hadees mein hai: "Log soye hue hain, jab maut aayegi to jaag jayenge."

Isi wajah se Allama ne is hadees ki taraf ishara kiya ke ghaflat ki neend mein soye hue log jo chahe keh dete hain ya likh dete hain, jo un ke zehan mein aata hai, woh Huzur sallallahu alayhe wassalam ke rutbe ke bare mein keh dete hain.

Isi ghaflat ki wajah se log kuch bhi kehne lagte hain, hatta ke Huzur sallallahu alayhe wassalam ko aam insaan keh dete hain. Ma’azallah!

Couplet:

فَمَبْلَغُ العِلْمِ فِيهِ أَنَّهُ بَشَرٌ
وَأَنَّهُ خَيْرُ خَلْقِ اللهِ كُلِّهِمِ

Roman Arabic:

Famablaghul ilmi feehi annahu basharoon
Wa annahu khayru khalqillahi kullihimi

Roman Urdu Tarjuma:

Hamari samajh ki inteha yahi hai ke Huzur sallallahu alayhe wassalam bashar hain,
Lekin Allah ki tamam makhlooq mein sab se afzal hain.

Commentary Roman Urdu me:

Hamare ilm ki inteha yahi hai ke Huzur sallallahu alayhe wassalam insaan hain, lekin tamam makhlooq mein sab se azeem, sab se afzal, aur sab se behtareen hain. Aap ki zaat

insaniyat ki sab se qeemti johar hai. Puri makhlooq mein Huzur sallallahu alayhe wassalam se afzal koi nahi.

Sifat ke maani mein bhi, Huzur sallallahu alayhe wassalam tamam makhlooq ke sardaar hain, dono jahanon ke sardar hain.

Allama Kharpoti (رحمہ اللہ) kehte hain ke Allama Sharfuddin Busiri (رحمہ اللہ) ne yeh Qaseeda padhte hue jab is misre tak pohanche to Huzur sallallahu alayhe wassalam ki bargah mein arz ki: "Famablaghul ilmu feehi annahu basharun" (Hamare ilm ki inteha yahi hai ke aap insaan hain).

Unhone yeh misra parh kar doosra misra nahi parh sake aur khamosh ho gaye. Huzur sallallahu alayhe wassalam ki taraf se ishara hua: "Aage parho."
Allama kehte hain ke woh doosra misra nahi parh sake. Phir Huzur sallallahu alayhe wassalam ki taraf se hukm hua ke "Wa annahu khayru khalqillahi kullihimi" (Aur beshak aap tamam makhlooq mein sab se afzal hain) parho.

Allama ne foran yeh misra likh liya aur ikhlas ke sath har misre ke baad is misre ko parhte rahe.

Couplet:

وَكُلُّ آيٍ أَتَى الرُّسْلُ الكِرَامُ بِهَا
فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمِ

Roman Arabic:

Wa kullu aayin atar ruslul kiraamu biha
Fa innamat tasalat min noorihi bihimi

Roman Urdu Tarjuma:

Tamam paighambaron ke jitne bhi mojizay aaye, woh asal mein Huzur sallallahu alayhe wassalam ke noor se un tak pohanchay.

Commentary Roman Urdu me:

Tamam Ambiya ke jitne bhi mojizay aur karamat zahir hue, woh sab Huzur sallallahu alayhe wassalam ke noor ke sadqe mein mile. Huzur sallallahu alayhe wassalam is duniya ki asal hain, jaise aap ne farmaya ke sab se pehle Allah ne mera noor paida kiya.

Hadith-e-Qudsi mein hai ke Allah Ta'ala ne Hazrat Aa'dam alayhis salaam se farmaya: "Agar mera Mehboob na hota to main tujhe bhi paida na karta." Ek aur jagah hai: "Agar hum apne Mehboob ko paida karna na chahte to asmaan aur zameen bhi paida na karte."

Yeh kitna khoobsurat mazmoon hai ke tamam Ambiya jo Huzur sallallahu alayhe wassalam se pehle aaye, asal mein aap ke ummati hain, to phir aap ka un par poora haq hai.

Riwayat hai ke jo kuch bhi is duniya mein hai, sab kuch Huzur sallallahu alayhe wassalam ke paak noor se paida kiya gaya hai.

Puri hadees Sharh Kharpoti mein dekhi ja sakti hai.

Couplet:

فَإِنَّهُ شَمْسُ فَضْلٍ هُمْ كَوَاكِبُهَا
يُظْهِرْنَ أَنْوَارَهاَ لِلنَّاسِ فِي الظُّلَمِ

Roman Arabic:

Fa innahu shamsu fadlin hum kawakibuha
Yuz-hirna anwaaraha lin naasi fiz zulami

Roman Urdu Tarjuma:

Huzur sallallahu alayhe wassalam fazilat ke sooraj hain, aur tamam Ambiya us sooraj ke tare hain, jo andheron mein logon ko roshni dikhaate hain.

Commentary Roman Urdu me:

Huzur sallallahu alayhe wassalam fazilat aur rehmat ke asal sooraj hain. Tamam Ambiya us sooraj ke taare(stars) hain, jo apne apne daur mein logon ko hidayat aur roshni dete rahe. Sab ki roshni asal mein Huzur sallallahu alayhe wassalam ke noor se hai, aur wohi sab ko roshan karte hai.

Is Qaside mein Ambiya ka Huzur sallallahu alayhe wassalam se rabt wazeh ho gaya. Allama farmate hain ke Huzur sallallahu alayhe wassalam fazilat aur karamat ke sooraj hain. Baqi Ambiya chaand aur taare hain. Jaise sooraj ke ghuroob hone par raat ke andheron mein chaand aur taare roshni dete hain, waise hi Huzur sallallahu alayhe wassalam ke noor se pehle Ambiya aaye, unhone logon ko roshni aur hidayat di.

Jab Huzur sallallahu alayhe wassalam zahir hue, to jaise sooraj nikalne par tare chhup jate hain, waise hi tamam Ambiya Huzur sallallahu alayhe wassalam ke noor mein doob gaye aur sab un ki taraf rujoo kar gaye.

Ab sawal paida hota hai ke dusre Ambiya ko Huzur sallallahu alayhe wassalam se madad aur faida kis surat mein mila?

Allama Kharpoti (رحمہ اللہ) ne is par mukammal tafseer likhi hai.

Allama Kharpoti (رحمہ اللہ) farmate hain: Huzur sallallahu alayhe wassalam ki paidaish se pehle tamam Ambiya ne aap ke noor ki fazilat aur karamat dekhi. Jo kuch bhi unhone zahir kiya, woh sab Huzur sallallahu alayhe wassalam ke paak noor ke sadqe mein tha.

Sab se pehla faida yeh tha ke Hazrat Aa'dam alayhis salaam ko jab Allah Ta'ala ne apna naaib bana kar bheja, to unhein yeh naam sikhaya aur tamam Muhammadi (sallallahu alayhe wassalam) shariat ke ahkaam ka Ilm diya.

Hazrat Aa'dam alayhis salaam ne Allah ka ilm farishton par zahir kiya, yahan tak ke poori makhlooq zahir ho gayi. Waqt guzarta raha, aakhirkar Huzur sallallahu alayhe wassalam zahir hue. Jab aap sooraj ki tarah zahir hue, to baqi tamam anwaar Huzur sallallahu alayhe wassalam ke noor mein doob gaye aur sab is noor ke neeche khade ho gaye. Kisi Nabi ko woh mojizay nahi mile jo Huzur sallallahu alayhe wassalam ko mile.

Hazrat Aa'dam alayhis salaam ko Allah Ta'ala ne apne dast e qudrat se paida kiya. Phir Huzur sallallahu alayhe wassalam ke dil ka shaq e sadr kiya gaya, us mein imaan, hidayat, aur tamam Ambiya ki roohain daal di gayin.

Farishton ko Hazrat Aa'dam alayhis salaam ko sajda karne ka hukm sirf is liye diya gaya ke un ke maathe mein Huzur sallallahu alayhe wassalam ka paak Noor tha.

Hazrat Idrees alayhis salaam ko "Makaanun Alayya" (buland maqam) diya gaya, to Huzur sallallahu alayhe wassalam ko woh maqam diya gaya jahan koi nahi pohanch sakta, jise Me'raaj kehte hain.

Hazrat Nooh alayhis salaam aur un ke saathi toofan se bacha liye gaye, to Huzur sallallahu alayhe wassalam ko yeh rutba diya gaya ke aap ki ummat ko duniya mein toofan se mehfooz rakha jayega.

Hazrat Ibrahim alayhis salaam ko Namrood ki aag se bachaya gaya, to Huzur sallallahu alayhe wassalam ke liye aag hamesha ke liye thandi kar di gayi. Shab-e-Meraaj aap ne aag ko paar kiya aur kisi mushkil ya nuqsan se mehfooz rahe.

Hazrat Ibrahim alayhis salaam ko "Khaleel" ka laqab mila, to Huzur sallallahu alayhe wassalam ko "Habeeb" ka laqab mila.

Hazrat Ibrahim alayhis salaam ko Namrood ke but todne ka sharf mila, to Huzur sallallahu alayhe wassalam ko Makkah fateh karne par Kaaba ko saaf karne aur 360 but todne ka sharf mila.

Hazrat Moosa alayhis salaam ko Asaa ka mojiza mila jo saanp ban jata tha. Huzur sallallahu alayhe wassalam ko yeh mojiza Asaa ke bagair mila. Jab Abu Jahal ne aap par hamla karna chaha, to us ne dekha ke aap ke dono kandhon par do saanp baithe hain. Abu Jahal dar kar apne giroh ke paas wapas chala gaya.

Hazrat Moosa alayhis salaam ko Yad-e-Baiza ka mojiza mila. Huzur sallallahu alayhe wassalam ko aisa noor mila ke andheri raat mein bhi aap ka chehra chamakta tha, aur chand bhi us ke muqablay mein syaah lagta tha.

Hazrat Moosa alayhis salaam ko darya ko do hisso mein taqseem karne ka mojiza mila, to Huzur sallallahu alayhe wassalam ko chand ko do tukde karne ka mojiza mila. Moosa alayhis salaam ne yeh mojiza zameen par dikhaya, jab ke Huzur sallallahu alayhe wassalam ne zameen par khade ho kar asmaan par yeh mojiza dikhaya.

Hazrat Moosa alayhis salaam ne pathar se pani nikalne ka mojiza dikhaya, jab ke Huzur sallallahu alayhe wassalam ne apni paak ungliyon se pani nikalne ka mojiza dikhaya.

Hazrat Moosa alayhis salaam ko Koh-e-Toor par Allah se humkalami ka sharf mila, jab ke Huzur sallallahu alayhe wassalam ko Me'raaj ki raat Allah ko apne maathe ki aankhon se dekhne ka sharf mila.

Hazrat Haaroon alayhis salaam ko zabaan ki fasaahat ka mojiza mila, to Huzur sallallahu alayhe wassalam ko tamam Bani Aa'dam par mukammal fasaahat aur balaghat ataa' hui.

Hazrat Yusuf alayhis salaam ko husn ka mojiza mila, lekin Huzur sallallahu alayhe wassalam ko tamam husn ka asal markaz bana diya gaya. Aap se zyada khoobsurat koi nahi tha na qayamat tak hoga.

Hazrat Yusuf alayhis salaam ko khwabon ki ta'beer ka ilm mila, jab ke Huzur sallallahu alayhe wassalam ko itna ilm mila ke us ki koi inteha nahi.

Hazrat Dawood alayhis salaam ko lohe ko naram karne ka mojiza mila, lekin Huzur sallallahu alayhe wassalam ko is se bhi zyada mojizay mile. Aap ne lakri ko talwar bana diya, sakht pathar par apne paak qadmon ke nishan chhod diye.

Hazrat Suleman alayhis salaam ko jinnon par hukumat mili, lekin Huzur sallallahu alayhe wassalam ko farishton par bhi hukumat mili.

Hazrat Isa alayhis salaam ko andhon ko theek karne, koorh walon ko shifa dene, aur murdon ko zinda karne ka mojiza mila. Huzur sallallahu alayhe wassalam ko is se bhi zyada mojizay mile, jaise ek sahabi ki aankh teer lagne se nikal gayi thi, aap ne us ko wapas laga diya aur un ki basaarat wapas aa gayi.

Hazrat Maaz bin Afraar (radiyallahu anhu) ki biwi ko koorh ki bimari thi. Unhone madad ki darkhwast ki. Huzur sallallahu alayhe wassalam ne apne paak haath us par phere, to us ke nishan gaaib ho gaye.

Murdon ko zinda karne ke mojize ke hawale se, hum pehle Hazrat Jaabir (radiyallahu anhu) ka waqia bayan kar chuke hain.

Couplet:

أَكْرِمْ بِخَلْقِ نَبِيٍ زَانَهُ خُلُقٌ
بِالْحُسْنِ مُشْتَمِلٍ بِالْبِشْرِ مُتَّسِمِ

Roman Arabic:
Akrim bikhalqi nabiyyin zaanahu khuluqun
Bil husni mushtamilim bil bishri muttasimi

Roman Urdu Tarjuma:
Nabi (sallallahu alayhe wassalam) ke akhlaaq kitne azeem hain ke unhein unke husn ne mazeed zeenat di hai,
Wo husn se pur hain aur muskurahat se roshan hain.

Commentary Roman Urdu me:
Allah ne Huzur (sallallahu alayhe wassalam) ki soorat ko kitni khoobsurti se banaya hai. Unki muskurahat kitni pyari hai ke unke chehre par khushi aur zindagi ki nishaniyan nazar

aati hain. Isi liye Quran ne unke roshan chehre ko "Noorun ala Noor" kaha hai, aur misal di hai ke unka Noor ek chiragh ki tarah hai. Huzur (sallallahu alayhe wassalam) ki zaahiri khoobsurti aur andarooni akhlaaq itne be-misaal hain ke unko bayan karne ke liye alfaaz nahi milte. Huzur (sallallahu alayhe wassalam) ki khoobsurti aur azeem akhlaaq ke bare me bohat si riwayaat aayi hain.

Hazrat Abu Huraira (radiyallahu anhu) riwayat karte hain ke maine Huzur (sallallahu alayhe wassalam) se zyada khoobsurat kisi ko nahi dekha. Aisa lagta tha jaise sooraj unke roshan chehre par tair ho raha ho. Jab bhi Huzur (sallallahu alayhe wassalam) muskurate, unke mubarak daanton ki chamak se deewarein aur aas paas ka mahaul roshan ho jata tha.

Maula Ali (karramallahu waj-hahu) farmate hain ke aakhri bayan yeh hai ke pehli mulaqat me har shakhs ko Huzur (sallallahu alayhe wassalam) se ek haibat mehsoos hoti thi. Lekin jab thodi dair baat karte to har shakhs kehta ke aaj ke baad qayamat tak aisa shakhs dobara nahi milega.

Hazrat Abdullah bin Harith (radiyallahu anhu) riwayat karte hain ke maine Huzur (sallallahu alayhe wassalam) se zyada khush mizaj insan kabhi nahi dekha.

Jo log Huzur (sallallahu alayhe wassalam) ko dekhte, apne gham bhool jate.

Yeh choutha raaz tha; is she’r ko teen martaba dohrana chahiye. Huzur (sallallahu alayhe wassalam) ne is she’r se apni muhabbat ka izhar farmaya.

Couplet:

كَالزَّهْرِ فِي تَرَفٍ وَالبَدْرِ فِي شَرَفٍ
وَالبَحْرِ فِي كَرَمٍ وَالدَّهْرِ فِي هِمَمِ

Roman Arabic:
Kaz zahri fee tarafin wal badri fee sharafin
Wal bahri fee karamiw-wad dahri fee himami

Roman Urdu Tarjuma:
Tazgi aur khushbu me aap (sallallahu alayhe wassalam) phool ki kali ki tarah hain, Sharafat me chaudawein raat ke chand ki tarah hain,
Sakhawat me samandar ki tarah hain, aur himmat me zamane ki misaal hain.

Commentary Roman Urdu me:
Huzur (sallallahu alayhe wassalam) ki paak zaat hari shaakh par khilti hui kali ki tarah hai.

Unka martaba aur rutba chaudawein raat ke chand ki tarah hai. Unki sakhawat samandar ki tarah hai jo khazano aur motiyon se bhara hua hai, jo duniya ko ameer bana deta hai. Huzur (sallallahu alayhe wassalam) ki sakhawat ka yeh martaba hai ke insaan zahiri aur baatini tor par faida uthata hai, yahan tak ke ajayib tak pohanch jata hai. Insaan farishton se bhi afzal ho gaya. Asal me yeh sab misaalein hain, taake ek tasveer samne aa sake, warna asal me in cheezon ka Huzur (sallallahu alayhe wassalam) ke martabe se kya taalluq? Puri kainaat unki rehmat ke samundar ka ek qatra hai.

Sahih Muslim me riwayat hai ke Huzur (sallallahu alayhe wassalam) ne kabhi kisi se kuch nahi manga, balke dusron ko bohat zyada ata farmate the.

Ek martaba ek shakhs aaya aur bakri maangi, to Huzur (sallallahu alayhe wassalam) ne usay do pahadon ke darmiyan jitni bakriyan thi sab de di. Jab wo shakhs apni qaum me wapas gaya to bola: "Logon! Musalman ho jao, kyun ke yeh dene wala itna deta hai ke phir kisi cheez ki zarurat nahi rehti."

Hazrat Anas (radiyallahu anhu) Sahih Bukhari me riwayat karte hain ke Huzur (sallallahu alayhe wassalam) ne Hazrat Abbas (radiyallahu anhu) ko itna sona aur chandi diya ke wo utha nahi sakte the.

Couplet 56:

كَأَنَّه وَهْوَ فَرْدٌ مِنْ جَلاَلَتِهِ
فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمِ

Roman Arabic:
Ka annahu wahwa fardun min jalaalatihi
Fee askarin heena talqaahu wa fee hashamI

Roman Urdu Tarjuma:
Aisa lagta hai ke Huzur (sallallahu alayhe wassalam) apni shaan me akelay hote hue bhi,
Jab milte hain to aise mehsoos hota hai jaise mazboot lashkar ke darmiyan hain.

Commentary Roman Urdu me:
Jab Huzur (sallallahu alayhe wassalam) akelay hote hain, dekhne wala samajhta hai ke aap ke gird ek fauj hai. Matlab yeh ke Huzur (sallallahu alayhe wassalam) apni azmat aur shaan me aise hain ke jab koi milta hai to lagta hai ke aap mazboot lashkar ke darmiyan hain.

Ek yateem bachcha tha jo Abu Jahal ke saath rehta tha. Uska sara maal Abu Jahal ke paas tha. Jab yateem ne apna maal lene ke liye Abu Jahal se kaha to usne daant kar bhaga diya. Yateem udaas ho kar wapas chala gaya. Quraish ke doston ne usko mashwara diya ke apni baat Huzur (sallallahu alayhe wassalam) ko sunao, wo tumhari taraf se baat karenge aur tumhara kaam ho jayega. Unhone yeh mashwara is liye diya tha ke wo jaante the ke Abu Jahal Huzur (sallallahu alayhe wassalam) ka dushman hai, wo nahi sunega. Lekin wo yeh bhi jaante the ke agar yateem darkhwast karega to Huzur (sallallahu alayhe wassalam) uski sifarish zaroor karenge aur usko udaas wapas nahi bhejenge.

Khair, yateem Huzur (sallallahu alayhe wassalam) ke paas gaya aur sab kuch bataya. Huzur (sallallahu alayhe wassalam) foran uske saath Abu Jahal ke paas gaye. Jab Abu Jahal ne dekha to izzat se kharay ho gaye. Huzur (sallallahu alayhe wassalam) ne yateem ki sifarish ki to Abu Jahal ne fauran sara maal wapas de diya.

Quraish ne mazaq kiya aur pucha: Kya tumne apna deen badal liya hai? Abu Jahal ne kaha: "Rabb ki kasam! Maine apna deen nahi badla, lekin maine Huzur (sallallahu alayhe wassalam) ke daen(right side) aur baen taraf neze le kar khade log dekhe. Mujhe dar laga ke agar maine inki baat na mani to wo mujhe in nezeon se maar dalenge."

Ek aur riwayat me hai ke ek pehlwan tha jiska naam Rakaana tha. Wo kushti me bohat maahir tha. Door door se log us se kushti seekhne aate the. Usne bohat se mashhoor pehlwanon ko hara diya tha. Ek martaba Huzur (sallallahu alayhe wassalam) Makkah ki ek waadi se guzar rahe the to Rakaana ko dekha. Huzur (sallallahu alayhe wassalam) ne pucha: "Aey Rakaana! Kya tum Allah se nahi darte aur meri dawat ko qubool nahi karte?" Rakaana ne jawab diya: "Aey Muhammad (sallallahu alayhe wassalam), kya aap ke paas koi daleel hai ke aap Nabi hain?" Huzur (sallallahu alayhe wassalam) ne farmaya: "Agar main tumhe kushti me hara doon to kya tum Islam qubool kar loge?" Rakaana apni taqat par fakhr karta tha, is liye bola: "Agar aap mujhe hara dein to main zaroor qubool kar lunga." Dono ne kushti ki tayyari ki aur Huzur (sallallahu alayhe wassalam) ne ek hi pakad me Rakaana ko gira diya. Rakaana hairan ho gaya, dusri dafa mauka manga, phir bhi gir gaya. Teesri dafa bhi gira diya.

Rakaana hairan reh gaya aur yeh alfaaz keh kar chala gaya: "Aap ka martaba bohat ajeeb hai; kisi bhi maidan me aap se behtar koi nahi hai."

Couplet:

كَأَنَّمَا اللُّؤْلُؤْ المَكْنُونُ فِي صَدَفٍ
مِنْ مَعْدِنَيْ مَنْطِقٍ مِنْهُ وَمُبْتَسِمِ

Roman Arabic:
Ka annamal lu’lu’ul maknoonu fee sadafin
Min ma’dinaa mantiqihi minhu wa mubtasimi

Roman Urdu Tarjuma:
Goya ke chhupa hua moti sip ke andar hai,
Jo Huzur sallallahu alayhe wassalam ki do kanon se hai: ek unki paak zaban se aur doosra unki muskurahat se.

Commentary Roman Urdu me:

Huzur sallallahu alayhe wassalam ki khush mizaji aur meethi muskurahat ki kanain us qeemti moti ki tarah hain jo apni maa jaisi sipi ke andar chhupa hua hai.

Allama kehte hain ke yeh ek moti ki tarah hai jo sipi ke andar chhupi hua hai, jo abhi tak bahar nahi aaya ya kisi gande haath ne chhua nahi. Iski khoobsurti un jawaharat ki tarah hai jo samundar aur kanon se nikalte hain. Iski aik kaan(mine) Huzur sallallahu alayhe wassalam ki paak zaban hai aur doosri kan Huzur sallallahu alayhe wassalam ke paak honton se hai, jahan se paak daant chamak rahe hain. Aakhirat mein woh moti jo abhi tak sipi se bahar nahi aaya, uski chamak Huzur sallallahu alayhe wassalam ke paak kalimat aur daanton ki chamak ki misaal hai, lekin woh paak daanton ki paaki tak nahi pohanch sakta.

Allama Hayaati Sharhut Taufa mein likhte hain ke sipi samundari makhlooqaat mein se ek hai. Yeh zyada tar Hindustan aur China ke samundari kinare milti hai. April se May ke darmiyan yeh kinare par aati hai aur barish ke qatray ka intezaar karti hai. Jab barish hoti hai, to yeh apna mooh khol deti hai. Agar ek qatra iske mooh mein gir jaye aur uske pait tak chala jaye, to yeh qeemti moti ban jata hai. Is moti ko Durreh Yateem kehte hain. Agar do qatre gir jayein, to in motiyon ko Ikhwaan kehte hain. In motiyon ki keemat Durreh Yateem se kam hoti hai. Agar iske mooh mein in se zyada qatre gir jayein, to is moti ki keemat aam moti ki tarah ho jati hai.

Phir sipi samundar ki teh mein chali jati hai aur darakht ki tarah mil jati hai, phir pathar ki tarah sakht ho jati hai aur oyster ban jati hai.

Is ash’aar mein paak mooh ko sipi aur paak daanton ko moti kaha gaya hai.

Do kanon ka zikr is liye kiya gaya hai ke asal mein alfaaz dil se paida hote hain, phir mooh se nikalte hain.

Nek logon ne Ameerul Mo’mineen Hazrat Abu Bakr Siddique radiyallahu anhu ko apne khwab mein dekha. Woh Huzur sallallahu alayhe wassalam ki tareef mein yeh she’r aur pichla she’r padh rahe the (Ya’ani Qasida number 56 aur number 57).

Couplet:

لاَ طِيبَ يَعْدِلُ تُرْبًا ضَمَّ أَعْظُمَهُ
طُوبىَ لِمُنْتَشِقٍ مِنْهُ وَمُلْتَثِمِ

Roman Transliteration:

La teeba ya'dilu turban dhamma ah'zumahu
Tooba limuntashiqim minhu wa multasimi

Roman Urdu Tarjuma:

Is poori zameen par koi mitti aisi nahi jo us mitti ke barabar ho jismein Huzur sallallahu alayhe wassalam ka paak jism mubarak aaraam farma hai.
Mubarak ho un logon ko jo is paak mitti ko soonghte hain aur choomte hain.

Commentary Roman Urdu me: Is kainaat mein koi bhi mitti us paak mitti se behtar nahi hai, jise Huzur sallallahu alayhe wassalam ke paak jism ne chhua hai. Mubarak ho un khush naseebon ko, jo is paak mitti ko soonghte hain aur choomte hain.

Duniya mein koi bhi khushbu us paak rait se zyada mehekti hui nahi hai, jismein Huzur sallallahu alayhe wassalam ka paak jism aaraam farma hai. Waqai woh shakhs khush naseeb hai, jisne is paak rait ko soongha aur chuma.

Yeh baat bilkul sach hai ke Huzur sallallahu alayhe wassalam ki paak qabar, Kaaba Shareef aur Arsh-e-Azam se bhi afzal hai.

Aur kyun na ho, kyun ke ahadees mein aaya hai ke har rooh usi mitti se paida hoti hai jahan usko dafan kiya jata hai. To woh paak mitti jahan Huzur sallallahu alayhe wassalam aaraam farma hain, woh unhi ka ek hissa hai.

Huzur sallallahu alayhe wassalam ka sadqa poori kainaat, arsh, qalam, lauh waghera par hai. To nateeja yeh hai ke Huzur sallallahu alayhe wassalam ki paak qabar poori kainaat se afzal hai.

Hazrat Anas radiyallahu anhu riwayat karte hain ke maine Huzur sallallahu alayhe wassalam ki khushbu se behtar kabhi koi muskh ya ambar nahi soongha.

Huzur sallallahu alayhe wassalam ki paak qabar ko choomne ke hawale se, Hazrat Sayyida Zahra Paak radiyallahu anha ne apne walid ke wisaal ke waqt yeh she'r padha:

Mere upar aisi museebatein aayi hain ke agar yeh dinon par aa jati to wo raaton mein badal deti.

Jo shakhs ek martaba Huzur sallallahu alayhe wassalam ki paak qabar ki khushbu soongh le, to use phir kabhi kisi aur ittar ki zarurat nahi rahegi.

Huzur sallallahu alayhe wassalam ke paak Rauze ki ziyaarat ke bare mein sawal hai, kya wahan jana sunnat hai ya wajib?
Maalki Ulema ne yeh kaha hai ke Huzur sallallahu alayhe wassalam ke paak mazaar ki ziyaarat wajib hai. Unhone is par kai daleelain bhi likhi hain.

Yeh ek daleel hai: Huzur sallallahu alayhe wassalam ke paak mazaar ki ziyaarat izzat aur adab ke liye ki jati hai, aur Huzur sallallahu alayhe wassalam ka adab karna wajib hai. Is liye Huzur sallallahu alayhe wassalam ke paak rauze ki ziyaarat bhi wajib ho gayi.

Huzur sallallahu alayhe wassalam ne farmaya ke jo shakhs Hajj kare aur mere paas ziyaarat ke liye na aaye, usne mujhe takleef pohanchayi. Aur takleef pohanchana haram hai, is liye Huzur sallallahu alayhe wassalam ke paak mazaar ki ziyaarat wajib hai.

Kuch Shafa'i aur Hanafi Ulema ne farmaya hai ke Huzur sallallahu alayhe wassalam ki paak qabar ki ziyaarat sunnat hai.

Part 3

Bismillah hir Rahman nir Raheem

Alhamdu lillahi wa assalatu wassalamu 'ala Habeebihi Rasoolihi
(Saari tareef Allah ke liye hai aur salamati aur rehmat Huzur sallallahu alayhe wassalam par ho)

(Qasidah Burdah ki tafseer – hissa 3: Huzur sallallahu alayhe wassalam ki wiladat ka bayan)

Couplet:

أَبَانَ مَوْلِدُهُ عَنْ طِيبِ عُنْصُرِهِ
يَا طِيبَ مُبْتَدَإٍ مِنْهُ وَمُخْتَتَمِ

Roman Arabic Transliteration:
Abana mawliduhu an teebi unsurihi
Ya teeba mubtada'im minhu wa mukhtatami

Roman Urdu Tarjuma:

Unki paidaish ne unke paak mizaj ko zahir kar diya
Aey paak jagah, jo usi se shuru hui aur usi par khatam hoti hai

Commentary Roman Urdu me:

Huzur sallallahu alayhe wassalam ke paak paidaish ke waqt poora mahaul unke paak jism ki khushboo se mehak utha. SubhanAllah! Aey logo dekho, Huzur sallallahu alayhe wassalam ki paidaish ki jagah aur unki paak qabar dono paak aur khushbudar hain.

Allama Busiri rehmatullahi ta'ala alay Huzur sallallahu alayhe wassalam ki paidaish se pehle ka mahaul bayan karte hain aur khaas andaaz me Huzur sallallahu alayhe wassalam ki paak paidaish ka zikr karte hain.

Woh is tarah shuru karte hain ke Huzur sallallahu alayhe wassalam ki paidaish ke lamhe me aise ajeeb mo'jizay zahir hue ke khoobsurat aaghaz aur ajeeb anjaam sab par aayan ho gaya.

Woh kehte hain: Aey jahanon ke mahboob! Aapki sakhaawat ka kya bayan kiya jaye? Aap dono jahanon se afzal hain.

Surah Asar me aapke Rab ne aapki zaat ki qasam khai. Surah Duha me Rab ne aapke paak chehre ki qasam khai. Kuch jagah Rab ne "Lahamruka" farmaya aur apni qurbat zahir ki, phir aapko "Yaseen" keh kar rehnuma banaya.

Hazrat Sayyida Bibi Amina Khatoon radiyallahu anha farmati hain ke Huzur sallallahu alayhe wassalam ki paidaish ke waqt aisa noor zahir hua ke uski roshni se asmaan se zameen tak sab kuch roshan ho gaya. Is noor ki wajah se main Syria tak dekh sakti thi. Poora mahaul khoobsurat khushboo se mehak utha. Mere ghar ke ek kone se ek aawaz aayi: "Aey Amina! Is raaz ko teen din tak na kholna, kyun ke farishtey salam kehne aa rahe hain."

Huzur sallallahu alayhe wassalam paida hue to unki naal kati hui thi aur unka paak jism har qisam ki napaaki se paak tha. Unko Qudrat ki aur se ghusl diya gaya aur woh is duniya me zahir hue.

Hazrat Safiya bint Abdul Mutallib radiyallahu anha farmati hain ke woh Huzur sallallahu alayhe wassalam ki daai thi. Woh kehti hain ke unhone dekha ke... Huzur sallallahu alayhe wassalam ka noor chirag se zyada roshan tha. Us raat unhone 6 ajeeb cheezen dekhin.

1. Sabse pehle jab Huzur sallallahu alayhe wassalam paida hue to unhone sajda kiya.

2. Phir apna sar uthaya aur farmaya: Ash-hadu Allah ilaaha illallah.

3. Unke paak noor se poora ghar roshan ho gaya.

4. Rasam ke mutabiq main ne socha ke unko ghusl doon, to ek aawaz aayi: Aey Safiya! Inko Qudrat ki aur se ghusl diya ja chuka hai, is liye tum ghusl dene ki fikr na karo.

5. Unki naal kati hui thi.

6. Jab main ne unko kapda pehnana chaha to dekha ke unke dono kandhon ke darmiyan, unki paak peeth par ek gola nishan tha, jismein "Laa ilaaha illallah Muhammadur Rasoolullah" likha tha.

Maula Ali karramAllahu waj-hahu ne farmaya: Jab Huzur sallallahu alayhe wassalam ghusl farmate to unke paak jism se badi mehekti hui khushboo aati thi. Is se pehle maine kabhi aisi khushboo nahi sungi thi.

Allama Kharpoti rehmatullahi ta'ala alay ne farmaya ke Huzur sallallahu alayhe wassalam ki paak paidaish ke faide aur ajeeb waqiat kai ahadith me aate hain.

Un me se ek yeh hai ke jab paak nasl aur qeemti moti Sayyida Amina Quraishiya radiyallahu anha me rakh diya gaya, to farishton ki duniya me yeh ailan hua: Poore jahan ko mehkaya jaye aur azmat ke rukh me loban jalaya jaye. Farishton ko kaha gaya ke apni namaz ki chataiyan ibadat ki jagah bichha dein, kyun ke aaj Huzur sallallahu alayhe wassalam ka noor Sayyida Amina radiyallahu anha me rakh diya gaya hai.

Hazrat Sahl bin Abdullah radiyallahu anhu ne farmaya: Woh raat jab Huzur sallallahu alayhe wassalam ka noor Sayyida Amina radiyallahu anha me rakh diya gaya, Jumma ki raat thi, 4 Rajab ko. Usi raat Jannat ke darban ko hukm diya gaya ke Jannat ke sabse unche darwaze khol diye jayein.

Ek riwayat mein aata hai ke un dino Quraish par tangdasti aur qahat chhaya hua tha. Achanak zameen sabz ghaas se bhar gayi aur darakhton par phal lag gaye. Hazrat Sayyida Amina (رضی اللہ عنہا) farmati hain ke main ghar mein akeli thi aur Abdul Mutallib Radiallahu anhu Ka’aba ka tawaaf kar rahe the. Maine ek khaufnaak awaaz suni, jis ki wajah se mujhe dar lag gaya. Maine ek par dekha jo kisi parinday ke par ki tarah tha. Woh safed rang ka tha. Jab us par ko mere seene par lagaya gaya, toh jo khauf mujhe pehle tha, woh sab khatam ho

gaya. Phir maine kuch peene ko dekha, jo safed rang ka tha, aur maine woh cheez pee li. Is ke baad noor ne mujhe gher liya. Maine hawa mein bohat se log dekhe, jin ke paas chandi ke patle bartan thay. Phir Allah ne meri aankhon ko aisi quwat di ke main mashriq aur maghrib dono taraf dekhne lagi. Wahan maine teen jhanday lehrate hue dekhe. Ek jhanda mashriq mein tha, dusra maghrib mein tha aur ek jhanda Kaaba par tha.

Achanak mujhe dard mehsoos hua aur woh anmol moti, azeem, shafeeq aur reham dil Hazrat Muhammad Mustafa ﷺ paida hue. Jab maine un ki taraf dekha toh dekha ke woh sajda kar rahe hain aur un ki ungli aasman ki taraf ishara kar rahi hai. Phir maine ek safed badal dekha jo meri taraf jhuk raha tha, yeh badal Huzur ﷺ ko mujh se chhupa liya.

Maine ek awaaz suni jo keh rahi thi: Is paak shakhs ko mashriq aur maghrib ki duniya mein rakh do. Unhein ilm ke samandar mein daakhil kar do, taake woh apna rutba aur izzat jaan saken.
Yeh waqia bohat lamba hai aur bohat ajeeb hai, jis ki wajah se har shakhs hairan ho jayega.

Kuch mo'tabar logon ne yeh waqia tafseel se apni Meelad ki kitabon mein likha hai.
Jo shakhs poori tafseel dekhna chahta hai, woh in kitabon mein dekh sakta hai.

Sharha Sheikh Zaada mein riwayat hai ke Huzur ﷺ ke paida hone ki subah, duniya ke but chhup gaye. Shaytaan ka takht ulat diya gaya. Is gham ki wajah se, shaytaan chalis din tak samandar mein ghota lagata raha. Phir woh bhaag kar Makkah ke Abu Qubais pahad par chadh gaya aur aisi cheekh maari ke saari buraiyan wahan jama ho gayin.
Shaytaan ne un se kaha: Sharm karo, is dafa tum tabah ho rahe ho. Is se pehle tum par kabhi aisi museebat nahi aayi. Buraiyon ne poocha: Batao kya hua hai?
Us ne jawab diya: Bahut jald is jagah Muhammad bin Abdullah bin Abdul Mutallib ﷺ aane wale hain. Unhein Allah ne bheja hai aur woh Allah ke bohat pyare hain. Ab tumhare fareb aur chalaakiyan un ke saamne nahi chalengi. Woh mashhoor but Laat aur Uzza ko aur saare buton ko tabah kar denge. Yeh ummat un ki hidayat ki wajah se humein laanat degi aur shaytaan ko mardood kahegi. Is Nabi ke zahoor ke baad, hamari aankhein phod di jayengi aur hamare dil gham se bhar jayenge.

Hazrat Abbas (رضی اللہ عنہ) ne farmaya: Us paak Noor ke hamal ki alamaton mein se ek yeh bhi thi.
Us raat Quraish ke tamam janwar bolne lage aur kehne lage:
Qasam hai Rabb-e-Kaaba ki! Muhammad ﷺ Sayyida Amina ke badan mein daakhil ho gaye hain. Ab duniya walon ke liye aman ho gaya hai.

Hazrat Sayyida Amina (رضی اللہ عنہا) farmati hain ke jab main 6 mahine ki hamla thi,
toh maine khwab mein dekha ke koi keh raha hai: Aey Amina! Tum in sab jahanon ki bhalayi ki umeed rakh rahi ho. Khushkhabri ho tumhein, jab woh paida hon, un ka naam Muhammad ﷺ rakhna aur yeh waqia raaz rakhna.

Couplet:

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

Roman Arabic
Maula ya salli wa sallim daa'iman abadan
Ala habeebika khayril khalqi kullihimi

Roman Urdu Translation
Aey mere Maula! Hamesha aur sada apne Habeeb ﷺ par
Durood o salam bhej, jo tamam makhlooq mein sab se behtareen hain.

Couplet:

يَوْمٌ تَفَرَّسَ فِيهِ الْفُرْسُ أَنَّهُمُ
قَدْ أُنْذِرُوا بِحُلُولِ الْبُؤْسِ وَالنِّقَمِ

Roman Arabic
Yowmun tafarrasa feehi al-fursu annahumu
Qad oonziru bihuloolil bu'si wan-niqami

Roman Urdu Translation
Us din faarsiyon ne pehchaan liya ke
Unhein musibat aur azaab ke aane ki khabar de di gayi hai
Commentary:
Us paak paidaish ke din, faarsiyon ne apni purani paishgoiyon se jaan liya ke aaj ke din un par buraiyan aur museebatein nazil hongi.

Youm se murad yahan woh roshan subah hai jis din Huzur ﷺ paida hue.

Hazrat Qataada (رضی اللہ عنہ) se riwayat hai ke Huzur ﷺ se poocha gaya ke aap peer ke din roza kyun rakhte hain? Aap ne farmaya ke yeh woh din hai jab main paida hua.
Is liye humne samjha ke Yaum se murad din hai, kyun ke Huzur ﷺ peer ke din paida hue.

Allama ne yahan Yaum ka lafz mukaalme ke taur par istemal kiya hai.

Hazrat Abbas (رضی اللہ عنہ) farmate hain ke Huzur ﷺ peer ke din paida hue. Isi din aap ne apni nabuwat ka elan kiya. Isi din aap Madina hijrat farma gaye. Isi din aap Madina mein daakhil hue. Isi din aap apni qabar mein aram farma gaye. Isi din Makkah fatah hua. Isi din Surah Maa'idah nazil hui.

Tafarras ka matlab hai dekhna, yaani tumne us din ko dekha aur paishgoiyon ke zariye jaan liya.

Farasat insaan ki woh quwat hai jis se woh andar ke maani samajhne lagta hai.
Furus, Faaris ki jama hai. Faaris se murad hai Paaris (Persia).

Is ka nasab yeh hai: Paaris bin Naasoor bin Saam bin Nooh. Unhon ne bohat se shehr aur bastiyan abaad ki. Mashhoor shehron mein Isfahan aur Shiraz shamil hain. Faaris ke bayan ke hawale se, Huzur ﷺ ne farmaya: Arabon mein Allah ko Quraish sab se zyada pasand hain aur ajami logon mein Allah ko Faaris sab se zyada pasand hain.

Ek aur riwayat mein hai ke logon mein Roomi sab se zyada Islam se door hain aur agar Islam saat chamakte sitaron ke jhurmat tak bhi chala jaye, toh bhi Faaris ke log usay wahan se le aayenge.

Boos sakht museebat ko kehte hain aur Naqam, Naqma ki jama hai, jis ka matlab hai sazaen ya buraiyan. Yeh qasida us waqia ki taraf ishara karta hai jab Huzur ﷺ paida hue, us raat Anu Shayrwaan ne ek khwab dekha jis ki wajah se woh bohat pareshan hua aur us ne saare jaadugar, nujoomi aur khwab ki tabeer karne walon ko bulaya
aur kaha ke maine ek khwab dekha hai jis ki wajah se main bohat pareshan hoon.
Toh mujhe batao ke iska matlab kya hai? Sab ne kaha ke humein batao ke tumne kya dekha hai. Us ne jawab diya ke main sun kar mutmain nahi hoon jab tak Tabeer na jaan lu, to mujhe batao ke iska kya matlab hai, bagair is ke ke main tumhe khwab bataun.
Yeh sunkar sab hairan ho gaye. Sab ne jawab diya ke bagair khwab sune hum iska matlab nahi bata sakte. Ek najoomi ne kaha ke agar aap is tarah tafseer chahte hain to kisi buzurg ke paas chalein, woh aapko bata dega jo aap chahte hain. To Anu Shayrwaan ne Abdul Maseeh ko Bahrain bheja. Jab woh Bahrain pohanchay to maloom hua ke yeh shakhs sirf ek martaba saal me apni ghaar se bahar nikalta hai.
Uske darwaze par darkhwast dene walon ki sunehri takhtiyan lagi hui thi, taake woh poore saal ke waqiyat ki peshgoi kar sake. Abdul Maseeh us buzurg ke ghaar ke bahar intezaar karta raha ke woh bahar aaye. Jab woh buzurg bahar aaye to unhone Abdul Maseeh ko poora khwab bata diya aur kaha ke Anu Shaywaan ne ek khofnaak khwab dekha hai ke Arabi ghoday uske tamam shehron me daud rahe hain. Iraqi oont bhagaye ja rahe hain aur nikal diye gaye hain.

Us buzurg ne tabeer ki; Yeh nishani hai Huzur ﷺ ki paidaish ki, jinka naam Muhammad ﷺ hai. Woh tamam paighambaron me sabse afzal hain. Jab us paighambar ﷺ ke sahabi Faaris (Iran) me daakhil honge to woh usay fateh kar lenge aur uska maal o asbaab aur logon ko apne qabze me le lenge. Phir woh buzurg rone lage. Jab unse poocha gaya ke aap kyun ro rahe hain, to unhone jawab diya: Afsos hai ke main unka daur nahi pa sakunga, kyun ke mera waqt khatam ho gaya hai.
Abdul Maseeh wapas ghar gaya aur apne logon ko yeh peshgoi bata di. Sasaan ke logon ko yeh peshgoi pasand nahi aayi aur unhone us buzurg ko maar dala.
Yeh waqia Taarikh-e-Hashimi me riwayat hai.

Couplet:

وَبَاتَ إِيوَانُ كِسْرَى وَهْوَ مُنْصَدِعٌ
كَشَمْلِ أَصْحَابِ كِسْرَى غَيْرَ مُلْتَئِمِ

Roman Arabic Translation:
Wabaata iywanu Kisra wahuwa munsadi'un
Kashamli as-haabi Kisra ghayra multa'imi

Roman Urdu Translation:
Kisra ka mahal raat bhar tootay huay halat me tha,
Jaise Kisra ke saathi bikhar gaye ho aur dobara ikattha na ho sake.

Commentary:

Shah-e-Iran ka mahal gir gaya aur tabah ho gaya aur usay dobara theek nahi kiya ja saka. Bilkul usi tarah jaise Kisra ki fauj bikhar gayi thi aur dobara kabhi jama nahi ho saki.

Kisra Faaris (Iran) ka badshah tha, jaise Qaiser Rome ka badshah tha. Yemen ka badshah Tubba tha. Misr ka hukmaran Firaun tha. Turkey ka leader Khakaan tha aur Habsha ka badshah Najaasi tha.

Munsadi'un ek masdar hai jo lafz Ansadah se nikla hai. Iska matlab hai toot jana ya phat jana. Saasaan ka mahal 90 saal purana tha aur bohat mazboot bana hua tha. Jab unhone yeh peshgoi suni ke yeh mahal Huzur ﷺ ki paidaish ke waqt toot jayega, to unhone isay sone ke pani se plaster karwaya aur qeemti motiyon se saja diya. Mehnge zevarat bhi is par lagaye gaye.

Us raat jab Huzur ﷺ paida hue, usi din zameen par zalzala aaya aur poora mahal hil gaya. Mahal ke chaudah (14) sutoon gir gaye aur sirf aath (8) mahal kharay rahe, jo is baat ki nishani thi ke ab sirf 8 hukmaran is saltanat par hukumat karenge.

Is saltanat ka aakhri badshah Yazdajarad tha. Uske baad Amman me Rastam hukmaran bana. Yazdajarad ne apna sara maal usko de diya aur kaha ke kisi tarah Arabon ki sharr ko roko. To usne Khurasan se do lakh (200,000) fauj li aur Iraq se guzra. Jisne bhi logon ki zimmedari sambhali, usne unko gumrah kiya aur Ameerul Momineen Hazrat Umar (رضی اللہ عنہ) ki qasam tod di.

Jab Ameerul Momineen ko yeh khabar mili to unhone ek bari fauj bheji aur Hazrat Saad bin Abi Waqaas (رضی اللہ عنہ) ko us fauj ka sardar banaya. Jo fauj Iraq me thi, Ameerul Momineen ne unko hukam diya ke woh Hazrat Saad (رضی اللہ عنہ) ki itaat karein. Jab Hazrat Saad (رضی اللہ عنہ) Islami fauj ke sath pohanchay, to unko Rastam mila jo mukhalif fauj ka leader tha. Dono faujon ke darmiyan jung shuru ho gayi.

Hilaal bin Alqama Hishmi ne Rastam ko shikast di aur usay qatal kar diya. Hazrat Saad ne Rastam ka sara maal Hilaal ko de diya. Is maal ki qeemat 70,000 dirham thi. Rastam ki topi ki qeemat 100,000 dirham thi, yeh bhi Hilaal ko de di gayi. Kyun ke sardar qatal ho gaya tha, is liye poori fauj bikhar gayi. Hazrat Saad ne unpar hamla kiya aur woh shikast khagay. Hazaron sipahi maare gaye. Musalmanon ko bohat saara maal mila.

Riwayat hai ke jab kafiron ka jhanda unke haath aaya, to yeh sab maal Ameerul Momineen Hazrat Umar (رضی اللہ عنہ) ke paas laya gaya aur unhone yeh maal fauji afraad me taqseem kar diya. Maula Ali (کرم اللہ وجہہ) ko ek sher mila jo unhone 10,000 dinar me bech diya. Is ke baad Rastam ki fauj dobara kabhi jama nahi ho saki.

Dusra she'r isi waqia ki taraf ishara karta hai, "Kashamli Ashaabi Kisra Ghayra Multa'imi." Jaise Kisra ki fauj bikhar gayi, usi tarah mahal bhi dobara nahi ban saka.

Couplet:

وَالنَّارُ خَامِدَةُ الْأَنْفَاسِ مِنْ أَسَفٍ
عَلَيْهِ وَالنَّهْرُ سَاهِى الْعَيْنِ مِنْ صَدَمِ

Roman Arabic Translation:
Wan naaru khamidatul anfaasi min asafin
Alayhi wan nah'ru saahil ayini min sadami

Roman Urdu Translation:
Aatish paraston ki aag, jo gham ki wajah se bujh gayi,
Aur darya ki aankh bhi sadme se ruk gayi.

Commentary:
Huzur ﷺ ki paidaish ke waqt aatish paraston ki aag, jo hazaar saal se jal rahi thi, ek thandi saans me hamesha ke liye bujh gayi.

Darya-e-Furaat, jo Kufa ke qareeb hai, jiske upar Nowshirwaan ne pul banwaya tha aur uske gird khoobsurat imaratain banayi thi, usne apni asli qeemat kho di aur Tabariya ke aam waadiyon me gir gaya, jo Dimashq aur Iraq ke darmiyan hai.

Couplet:

وَسَاءَ سَاوَةُ أَنْ غَاضَتْ بُحَيْرَتُهَا
وَرُدَّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَمِ

Roman Arabic:
Wasa'a saawatu an ghaadhat buhayratuhaa
Warudda waariduha bilghayzi heena zami

Roman Urdu Translation:
Sawa ke log pareshan ho gaye jab unki jheel ka paani sukha,
Aur jo log paani lene aaye thay, woh pyaase aur gusse me wapas chale gaye.

Commentary:
Sawa, jo Faaris ka ek gaon hai, waha ke log hairan ho gaye jab unka darya sukh gaya aur log pyaase, gusse aur gham me wapas chale gaye.

Yeh darya Sawa, Hamdaan aur Qam ke darmiyan hai, jo Iraq aur Faaris ke ilaqon me hai. Yeh darya Sawa se behta tha. Is par kashtiyan chala karti thi. Yahan ke log Reh aur Izra'at waghera shehron ki taraf safar karte thay. Yeh darya 6 foot se zyada gehra tha. Iska paani meetha tha aur kisi aur darya ke paani se muqabla nahi kiya ja sakta tha. Iske kinare khoobsurat bazaar thay.

Aatish parast is jagah ko muqaddas samajhte thay aur aag ki pooja karte thay. Jab Huzur ﷺ paida hue, to aap ka maqsad in kafiron ke rasm o riwaj ko khatam karna tha. Kyun ke yeh jagah kafiron ka markaz thi, is liye yahan ka paani sukh gaya.

Darya-e-Tabariya bhi aisi hi jagah thi, jo buton se bhari hui thi, sone chandi se sajaayi gayi thi. Yeh jagah bhi Huzur ﷺ ki paidaish ke waqt, in ghalat rasm o riwaj ki wajah se sukh gayi. Sawa ek mashhoor jagah thi, jo aaj bhi mojood hai.

Couplet:

كَأَنَّ بِالنَّارِ مَا بِالْمَاءِ مِنْ بَلَلٍ
حُزْنًا وَبِالْمَاءِ مَا بِالنَّارِ مِنْ حَرَرٍ

Roman Arabic Translation;
Ka anna bin naari maa bil maa'i min balalin
Huznan wabil maa'i maa bin naari min hararin

Roman Urdu Translation:
Aisa lagta tha ke aag me woh nami thi jo paani me hoti hai,
Gham ki wajah se, aur paani me woh tapish thi jo aag me hoti hai.

Commentary:
Tafseer Roohul Bayaan me riwayat hai ke sab se pehla aatish parast Kaabil tha (jo Hazrat Adam alayhis salaam ke bete thay).

Jab usne apne bhai Haabil ko qatal kiya, to Hazrat Adam alayhis salaam Allah ke hukm se usko Yemen le gaye. Kaabil apni behen ke sath wahan chala gaya. Shaitaan ne usko kaha ke Haabil ki sadqa ki hui cheez qubool ho gayi hai kyun ke usne aag ko qurbani di thi, to tum bhi aag ki pooja karo, taake woh tumhe bacha sake. Is tarah usne aag ki pooja shuru ki. Isi tarah uske bachon aur unki nasl ne bhi yeh rasm jari rakhi..

Couplet:

وَالْجِنُّ تَهْتِفُ وَالْأَنْوَارُ سَاطِعَةٌ
وَالْحَقُّ يَظْهَرُ مِنْ مَعْنًى وَمِنْ كَلِمِ

Roman Arabic Translation;
Wal jinnu tahtifu wal anwaaru saati'atun
Walhaqqu yazharu min ma'nan wa min kalimi

Roman Urdu Translation:
Jinnat cheekh rahe thay aur har taraf roshniyan phail rahi thi,
Aur haqq (sachai) apne ma'ni aur kalaam (Quran aur Hadees) se zahir ho raha tha.

Commentary:
Jinn insano ki muqablay me ek makhlooq hain. Yeh aag se paida kiye gaye hain. Inko Jinn is liye kehte hain kyun ke yeh chhupi hui makhlooq hain.

Lughat me jis bhi lafz ki ibtida jeem aur noon se hoti hai, woh chhupi hui cheez ke liye istemal hota hai. Jaise Janin (wo bacha jo maa ke pait me chhupa hota hai), dil ko bhi Jinaan kehte hain, aur wo bagh jo chaar deewari me ho usay bhi yahi naam diya jata hai.

Farishte bhi aankhon se chhupe hote hain, lekin yeh unki khoobsurti ki wajah se hai. Agar koi unki shakl dekh le to unke noor ki chamak se aankhein andhi ho sakti hain. Unki khoobsurti ki azeemiyat ki wajah se hoosh bhi ja sakte hain.

Jinn ki shakl khaufnaak bhi hoti hai, is liye Allah Ta'ala ke fazl se unko chhupa diya gaya hai. Agar koi unko dekh le to ya to darr ke maare mar jaye ya pagal ho jaye.

Jinnaat ki teen qismein hain:
1. Wo jo paron ke sath hawa me urtay hain.
2. Wo jo saanp aur kutte ki shakal me rehte hain.
3. Wo jo insano ki tarah chalte phirte hain.

Islamic Scholars ne likha hai ke jis tarah insano me mukhtalif mazhab hain, isi tarah jinn bhi mukhtalif mazhab rakhte hain.
Un me se kuch Yahudi hain, kuch Isai hain, kuch aatish parast hain, kuch kafir hain aur kuch Musalman hain. Kuch mo'min hain, kuch maze lete hain aur kuch idhar udhar ghoomte hain. Sab hukm ke paband hain.

Wal Jinnu Ta'tifu - Allama is waqia ki taraf ishara kar rahe hain ke Huzur ﷺ ki paidaish ke waqt mashriq ke jinnon ne maghrib ke jinnon ko aur maghrib ke jinnon ne mashriq ke jinnon ko Huzur ﷺ ki paidaish ki khushkhabri di thi. Is se pehle kai shayateen ne bhi yeh khushkhabri suni thi.

Hazrat Maazan riwayat karte hain ke un ka but shehar Amaan me tha.
Main ne us se yeh khushkhabri suni in alfaaz me: "Aey Maazan! Khushkhabri suno aur khushi ka izhar karo ke insano me sab se afzal qabeela Mazar me zahir hoga, haq ka deen lekar. Yeh but pathar ke hain, in ko chhor do, taake tum dozakh se azaadi pa sako."

Maazan kehte hain: Main ne yeh awaaz suni aur hairan ho gaya.
Phir ek aur awaaz suni:
"Idhar dekho aur udhar suno, aur jahil na bano. Yeh Nabi insaf ke qawaneen lekar aaye hain."

Shifa Sharif me hai ke Sayyida Amina Khatoon (رضی اللہ عنہا) riwayat karti hain:
Huzur ﷺ ki paidaish ke waqt mere jism se aisa noor nikla ke main ne Syria ke mahalat dekh liye.
Lataahif me riwayat hai ke noor ka zahir hona is hukm ki taraf ishara tha ke kafiron ke zulm ka daur khatam ho gaya.

Ab har jagah hidayat ka noor phailay ga, yaani Quran ne farmaya:
"Beshak Allah ki taraf se tumhare paas ek noor aur ek roshan kitaab aa chuki hai."

Couplet:

عَمُوا وَصَمُّوا فَإِعْلاَنُ الْبَشَائِرِ لَمْ
يُسْمَعْ وَبَارِقَةُ الإِنْذَارِ لَمْ تُشَمِ

Roman Arabic:
Amu wasammu fa i’laanul bashaa’iri lam
Tusma’h wabaariqatul inzaari lam tushami

Roman Translation:
Kafir andhay aur behre ho gaye, Na unhon ne khushkhabri ki ailan sunia
Aur na hi inzaar ki bijli ko mehsoos kiya.

Commentary:
Is qaside me imaan ka masla hai ke kafir, Nabuwat ki daleelain dekh kar bhi iman kyun nahi laye?
To Allama jawab dete hain ke woh haqq ko qabool karne me andhay aur hidayat sunne me behre ho gaye the. Isi liye na unhon ne Huzur ﷺ ki aamad ki khushkhabri suni aur na hi inzaar ki bijli ko dekha.

Couplet:

مِنْ بَعْدِ مَا أَخْبَرَ الأَقْوَامَ كَاهِنُهُمْ
بِأَنَّ دِينَهُمُ المُعْوَجَّ لَمْ يَقُمِ

Roman Arabic:
Mim ba'di ma akhbaral aqwaama kaahinuhum
BI anna deenahumul mu'awajja lam yaqumi

Roman Translation:
Un ke kaahin ne jab qaum ko bata diya ke ab un ka tedha deen qayam nahi reh sakta, Us ke baad bhi woh andhay aur behre hi rahe.

Commentary:
Ajeeb baat yeh hai ke apne kaahino aur munajjimo(Astrologers) ke batane ke baad bhi, ke ab un ka tedha deen baaqi nahi rahega, phir bhi woh andhay aur behre hi rahe.

Huzur ﷺ ne farmaya:

"Jo shaks kaahino ki baat sunta hai, woh un logon me se hai jo Muhammad ﷺ ki aamad ka inkar karte hain."

Allama Kharpoti (رحمت الله تعالیٰ علیہ) ne farmaya:
Yeh hukm un logon ke liye hai jo kaahino ki baat ko sach samajh kar us par amal karte hain. Jo sirf sawal karte hain, unpar yeh hukm nahi lagta.

Kaahino ki baat sunna aur us par amal karna:
Ek aur riwayat me hai ke jo shaks kaahino aur munajjimo ki baat ko maan leta hai, us ki namaz chalis din aur chalis raat qabool nahi hoti.
Allama Ibn Maalik ne farmaya ke dono hadeeson me yeh wazeh hai ke jo kaahino aur munajjimo ki baat sunta aur maanta hai, woh kafir hai.
Agar woh yeh samjhe ke yeh shakhs jinnat ki madad se yeh baatein batata hai, kyun ke jinn farishton ki baat sun kar aate hain, to woh kafir nahi hai.

Yahudi ki paishgoi:
MaWaheeb me hai ke Ummul Momineen Sayyida Ayesha Siddiqa (رضی الله عنہا) ne farmaya:
Makkah me ek Yahudi rehta tha. Huzur ﷺ ki paidaish ki subah us ne Quraish se poocha: "Aey Quraish! Kya tumhare gharane me kal raat koi bachcha paida hua hai?" Sab ne kaha: "Humein maloom nahi." Us ne kaha: "Jao dekho, kyun ke kal raat ek bachcha paida hua hai jo is ummat ka Nabi hoga, aur us ke dono kandhon ke darmiyan nishan hai." Quraish ne ja kar maloom kiya to pata chala ke Hazrat Abdullah bin Abdul Muttalib ke ghar ek khoobsurat bachcha paida hua hai.
Quraish wapas Yahudi ke paas gaye aur sab kuch bataya. Woh un ke saath Hazrat Sayyida Amina Khatoon (رضی الله عنہا) ke ghar gaya.
Us ne bachche ko dekha, aur jab kandhon ke darmiyan nishan dekha to behosh ho gaya aur kaha: "Nabuwat Bani Israel se chali gayi. Aey Quraish! Rab ki kasam, yeh bachcha poori duniya par hukumat karega. Jald hi yeh khabar mashriq se maghrib tak phail jayegi."
Aise kai waqiat hain ke buton ne bhi gaWahee di.

Raashid bin Abdullah ne kaha:
Qabahil me ek but tha jiska naam Siwa tha. Ek martaba Bani Zufrah ke logon ne mujhe us but ke liye kuch nazar rakhne bheja. Main subah gaya to achanak us but ne kehna shuru kiya:
"Mujhe hairat hai ke Abdul Muttalib ke gharane se ek Nabi zahir hoga, jo zina, sood, buton ke samne janwar ziba karna haram karega. Ab asmaan se paishgoiyan band ho jayengi. Raat ki roshni hum par nahi aayegi."

Wahan ek aur but tha jiska naam Zamaar tha, us ne bhi khauf ke mare kehna shuru kiya:
"Zamaar ki ibadat chhor di jayegi. Ahmad ﷺ paida hone wale hain. Woh namaz, zakat, roza aur sab ke saath narmi aur ikhlaq ka hukm denge."

Teesra but jo wahan tha, us ne kaha:
"Sayyidina Isa (علیہ السلام) ke baad ab Quraysh me nabuwat aur hidayat ka waris zahir hoga. Aisa Nabi aayega jo pehle aur baad ke waqiat ki khabar dega."

Aise kai waqiat hain, tafseel ke liye Hujjatullah Alal Ahlameen, Allama Nabhani (رحمت اللہ تعالیٰ علیہ) ki kitab dekhein.

Couplet:

وَبَعْدَمَا عَايَنُوا فِي الأُفْقِ مِنْ شُهُبٍ
مُنْقَضَّةٍ وَفْقَ مَا فِي الأَرْضِ مِنْ صَنَمِ

Roman Arabic:
Waba'da ma aayanu fil afqi min shuhubin
Munqaddhatin wafqa maa fil ardi min sanami

Roman Translation:
Aur jab unhon ne asmaan par toot'tay huay sitare dekhe,
Aur zameen par buton ko mooh ke bal gira hua dekha.

Commentary:
Yani, kafiron ne Huzur ﷺ ko maanne se pehle, asmaan par har taraf toot'tay huay sitare dekhe, aur zameen par but mooh ke bal gir rahe thay.

Riwayat hai ke jab bhi Allah Ta'ala koi hukm deta, to farishte us hukm ko sun kar tasbeeh karte. Un se neeche wale farishte bhi tasbeeh karte, to baqi farishte poochte ke yeh tasbeeh kyun kar rahe ho, to unhein hukm ke baare me bataya jata. Is tarah asmaan ke farishte bhi is hukm se waqif ho jate. Shayateen jo asmaan ke qareeb hote, woh yeh baat sun lete aur

kaahino(Astrologers) ko ja kar batate. To jo baat sahi hoti, woh sahi paishgoi kar lete, aur jo baat jhoot hoti, us me apni taraf se kuch mila kar jhoot bol dete. Yeh sab waqiat daur-e-jahiliyat me hotay thay.

Jab Huzur ﷺ tashreef laye, to yeh tamam raaste band ho gaye. Asmaan ki bijliyon ki hifazat ki wajah se shayateen ruswa ho jate. Isi wajah se woh wahan jaane se darte thay.

Quran me farmaya gaya:
"Ab jo sunne ki koshish karta hai, us ke liye ek bhadakti hui aag tayyar hai."

Sanam aur Wasan me farq yeh hai ke Wasan ka jism hota hai, chahe woh lakri ho ya pathar, jabke Sanam woh tasveer hai jo jism se milti julti ho.
Is couplet me Sanam ka lafz istemal hua hai kyun ke Huzur ﷺ ki paidaish ke waqt, jitne bhi Sanam (but) deewaron par kharay thay, sab mooh ke bal gir gaye thay.
To humein yeh maanna padega ke pehle woh Wasan jinke jism thay, gir gaye.

Mukhtasar yeh ke is couplet ka matlab hai ke yeh qaidiyon aur kafiron ki hidayat ke raaste se andhe aur behre ho gaye thay, ke asmaan se toot'tay sitare dekh kar bhi iman nahi laye. Aag ke sholay sarkash jinnat aur shayateen par phenke jaate thay aur woh bhi usi tarah girte thay jaise but zameen par gir rahe thay. Yeh sab nishaniyan kafiron ne apni aankhon se dekhin.

Huzur ﷺ ki paidaish ki sab se badi nishaniyon me se yeh thi ke jab shayateen asmaan par ja kar Allah ke raaz sunna chahte, to un par aag ke sholay phenke jaate aur woh ruswa ho jaate. Huzur ﷺ ki paidaish ke waqt tamam but gir gaye.
Jab Hazrat Abdul Mutallib Ka'aba gaye to dekha ke tamam but apne sar par gir gaye hain, aur bade but se yeh awaaz sunai di:
"Aey Abdul Mutallib! Tumne woh paak paidaish dekh li, jis se mashriq aur maghrib uske noor se roshan ho gaye. Is kainaat ke tamam but apne sar par gir gaye hain aur tamam badshahon ke dil us ke khauf se kaanp rahe hain."

Dusri taraf, Kisra ke mahal ke pathar ke chaudah tukde ho gaye, aatish paraston ki aag jo hazaar saal se jal rahi thi, bujh gayi, aur Sawa ka darya sookh gaya.
Jab Kisra ne yeh sab dekha to bohat pareshan hua aur tamam munajjimon ko bulaya aur poocha ke yeh sab kyun ho raha hai?
Unhon ne jawab diya: Hum is ka jawab dene se qaasir hain.
Aakhirkar, Yemen ko hukm diya gaya ke foran ek munajjim bheja jaye jo is sawal ka jawab de sake.

To unhon ne Abdul Maseeh bin Umar ko qabeela Ghasaani se bheja, jo sab kuch sun kar wahan gaya.
Us ne jawab diya: Main is sawal ka jawab dene se qaasir hoon, lekin mera chacha Sateeh Kaahin jo Syria me rehta hai, woh jawab de sakta hai.
Badshah ne use Syria bheja, lekin jab wahan pahuncha to chacha maut ke kareeb tha.
Us ne salam kiya, chacha ne sar uthaya aur kaha:

“Aey Abdul Maseeh! Tum oont par safar kar ke aaye ho, jab ke main marne wala hoon.
Aey Abdul Maseeh! Badshah-e-Sasaan ne tumhe zameen ke zalzale aur qahat waghera ke baare me poochne bheja hai. Aey Abdul Maseeh! Jab Sawa ka darya sookh jaye, aur Samawa ki sookhi nadi sabz ho jaye, to yaqeenan tamam anbiya ki mohar wala Nabi aa chuka hai. Sab se behtareen deen usi se aayega. Sasaan ke mahal ke pathron ke hawale se, saltanat baaqi rahegi lekin ab sirf 14 badshah hukumat karenge.”
Yeh keh kar chacha ka inteqal ho gaya.

Abdul Maseeh ne yeh sab kuch badshah ko bata diya. Badshah mutmain nahi hua aur socha ke abhi to bohat waqt baqi hai, kyun ke abhi 14 badshah baqi hain.
Lekin Allah ki qudrat se chaar saal me das badshah badal gaye.
Jo chaar baqi rahe, woh bhi Ameerul Momineen Sayyidina Usman (رضی اللہ عنہ) ke daur me khatam ho gaye.

Hazrat Sawaad bin Qaarib (رضی اللہ عنہ) riwayat karte hain:
Main munajjim tha aur ek jinn mujhe khabar deta tha. Huzur ﷺ ki paidaish ke waqt, yeh jinn mere paas aaya aur kaha:
“Ab main tumhe koi khabar nahi de sakta, kyun ke jab hum asmaan par jaate hain to hum par aag ke gole phenke jaate hain. To tum bhi yeh kaam chhor do aur ab us rehnuma ki talaash karo jo tumhe raah-e-raast ki taraf le jayega. Woh Bani Looyee bin Ghalib ke qabeela se zahir honge aur sab ko hidayat ki taraf bulayenge. Woh sab ko but parasti se rok denge.”

Hazrat Sawaad kehte hain ke main ne do martaba is baat ko nazarandaz kiya, lekin jab teesri martaba jinn ne israr kiya to mere dil me Islam ki muhabbat paida ho gayi.
Main foran Makkah gaya, Huzur ﷺ se mulaqat ki aur Islam qabool kar liya.

Couplet:

حَتَّى غَدَا عَنْ طَرِيقِ الْوَحْيِ مُنْهَزِمٌ
مِنَ الشَّيَاطِينِ يَقْفُوا إِثْرَ مُنْهَزِمِ

Roman Arabic:
Hatta ghada an tareeqil wahyi munhazimun
Minash shayateeni yaqfu isara munhazimi

Roman Translation:
Yahan tak ke Wahee ke raaste se shayateen ruswa ho kar bhagne lage,
Ek doosre ke peeche peeche bhaag rahe thay.

Commentary:
Aasman par shayateen par aag ke sholay barsaye jaate thay aur woh ab asmaan par khabar lene nahi ja sakte thay, balke apni jaan bachane ke liye bhaag rahe thay.
Woh ek doosre par girte ja rahe thay.

Allama Abdul Aziz Muhaddis Dehlvi (رحمت اللہ تعالیٰ علیہ) likhte hain ke jis shaytan par yeh aag girti thi, woh tabah ho jata tha, aur jo zakhmi hota tha, woh pagal ho jata tha.

Couplet:

كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةٍ
أَوْ عَسْكَرٌ بِالْحَصَى مِنْ رَّاحَتَيْهِ رُومِي

Roman Arabic:
Ka annahum haraban abtaalu Abrahatin
Aw askarun bil-hasa mir-raahatayhi roowmi

Roman Urdu Translation:
Goya ke woh log (Shayateen) aise bhaag rahe thay jaise Abraha ke lashkar ke bahadur bhaag gaye thay,
Ya phir us lashkar ki tarah jo Huzur ﷺ ke haath se pathar phenke jaane par bhaag gaya tha.

Commentry:

Yahan Allama ne Abraha ke lashkar ki misaal di hai aur Quraish ke kafiron ka bhi zikr kiya hai. Woh bayan karte hain ke Shayateen aag ke sholon se is tarah bhaag rahe thay, jaise Abraha Kaaba ko girane ke irade se aaya tha lekin Allah ke azaab se tabah ho gaya. Uske saathi idhar udhar bhag gaye.

Isi tarah Shayateen pareshan ho gaye, jaise Badr ke maidan me kafiron ka lashkar Huzur ﷺ ke muqable me aaya. Aap ﷺ ne apne mubarak haath me kuch kankar uthaye aur un par phenke, woh is manzar ko bardasht na kar sake, apni aankhein malte hue bhaag gaye.
Abraha aur uska Lashkar:

Abraha Yemen ka badshah tha. Habsha waghera uske qabze me tha. Woh Ashaab-e-Feel ka sardar tha.

Tafseer Ibn Kaseer me hai ke jab Abraha ko pata chala ke har saal haj ke mahine me hazaron log Makkah jate hain, to woh bohat ghusse me aaya. Hasad ki wajah se is amal ko rokne ke liye usne Sinha shehar me ek khoobsurat imarat banwai. Us imarat ki deewaron ko sone, chandi aur qeemti pathron se saja diya. Phir apne logon ko hukm diya ke is imarat ka tawaaf karein. Is dauraan, Bani Kinaana ka ek shakhs safai ke liye muqarrar kiya gaya. Usne is imarat me peshab kar diya aur bhaag gaya. Pata lagane par maloom hua ke woh Makkah ka tha aur usne badle ke taur par yeh amal kiya.

Abraha bohat ghusse me aaya aur irada kiya ke badle me Kaaba ko ruswa karega. Isi dauraan, Makkah ka ek qafila us imarat ke paas se guzra aur us imarat ke qareeb qiyam kiya. Unhone apni zaroorat ke liye aag jalai. Achanak tez hawa chali aur aag ke shole us imarat tak pohanch gaye aur tamam sajaawat jal gayi. Yeh qafila yeh manzar dekh kar bhaag gaya.

Jab Abraha ko yeh khabar mili aur bataya gaya ke yeh qafila Makkah ka tha, to woh aur bhi ghusse me aaya. Usne foran hukm diya ke ek bara lashkar haathi aur faujiyon ke sath tayar kiya jaye. Woh khud ek bade haathi Mahmood par baith kar lashkar ke sath saf bandhi me nikal pada. Jab yeh lashkar Taif pohancha, to Bani Saqeef ke qabeelay ne Abu Ghaal ko rehnuma bana kar raasta dikhane bheja. Abu Ghaal ne unhein Maghmas tak le gaya aur wahan mar gaya. Abraha ne wahan se Aswad bin Maqsood ko Makkah bheja. Usne wahan ja kar logon ke oont aur maal loot liye. Usne Hazrat Abdul Mutallib ke bhi 200 oont le liye. Iske baad Abraha ne Hanata Humayri ko Makkah bheja aur hukm diya ke sardaron ko yeh paigham do ke woh jung karne nahi aaya, uska maqsad sirf Kaaba ko girana hai.

Agar tum raaste me nahi aoge to tumhein koi nuqsan nahi pohanchayega, lekin agar tumne mana kiya to jung hogi aur tum tabah ho jaoge.

Hazrat Abdul Mutallib ne Hanata ko tasalli di ke hum tumhein koi nuqsan nahi pohanchana chahte, kyun ke hamara aqeeda hai ke yeh Allah ka ghar hai aur yeh unke mehboob Sayyidina Ibrahim (alayhis salaam) ne banaya tha. Ab yeh Allah par hai ke woh is ghar ki hifazat kare ya tabah hone de. Hamari taraf se tumhein koi fikr nahi honi chahiye.

Us ne kaha ke aap mere sath chaliye aur yeh baatain Abraha ko khud bataiye. To Hazrat Abdul Mutallib uske sath chale gaye.

Hazrat Abdul Mutallib ka ek dost Zu Nasar us lashkar me tha, jab unhone uska haal poocha to maloom hua ke woh jail me hai kyun ke usne Abraha ko Kaaba girane se roka tha. To woh jail me gaye aur usse apne 200 oonton ka zikr kiya. Usne maafi maangi aur kaha ke woh madad nahi kar sakta kyun ke woh qaid me hai. Usne ek note diya aur kaha ke Unees naam ka ek aadmi hai, uske paas jao, woh madad karega. Usne kaha ke yeh aadmi aapko Abraha ke paas le jayega, aap usse apne oonton ki darkhwast kar sakte hain.

To woh Unees ke paas gaye, usne unhein Abraha ke paas le gaya. Unees ne Abraha se kaha ke yeh Quraish ka sardar aur Makkah ka chief hai.

Abraha ne unhein bohat izzat di, kyun ke woh bohat khubsurat aur ba-izzat shakhs thay. Abraha unhein dekh kar bohat mutasir hua. Abraha apne takht se utar kar Hazrat Abdul Mutallib ke paas baith gaya. Phir usne poocha ke aap kya chahte hain.

Hazrat Abdul Mutallib ne jawab diya ke woh apne 200 oonton ke liye aaye hain jo Aswad bin Maqsood ne le liye hain.

Abraha ne jawab diya ke aapko dekh kar mujhe bohat izzat mili lekin aapki darkhwast sun kar mera khayal badal gaya. Aap apne oont lene aaye hain aur Allah ke ghar ke liye, jo aapka aqeeda aur deen hai, aap fikr mand nahi hain.

Hazrat Abdul Mutallib ne jawab diya: Aey Badshah! Oont mere hain, main unka malik hoon is liye unke liye aaya hoon, jab ke Kaaba ka malik main nahi hoon. Kaaba ka malik Allah hai, woh apne ghar ki mujh se behtar hifazat kar sakta hai. Isi liye main itne taqatwar hami ke liye sifarish karne nahi aaya.

Abraha ne kaha: Theek hai, apne 200 oont le lo, ab dekhte hain kaun si taqat mujhe mere maqsad se rok sakti hai. Hazrat Abdul Mutallib apne 200 oont le kar Makkah wapas chale gaye aur Makkah walon ko kaha ke sab log pahadon me chalay jao. Tum itne bade lashkar ke samne kuch nahi kar sakte.

Phir Hazrat Abdul Mutallib uthe aur kuch Quraishiyon ko sath le kar Kaaba gaye. Unhone Kaaba ka parda pakda aur dua ki ke Kaaba ki hifazat ho aur fatah naseeb ho. Iske baad apne sathiyon ko le kar pahadon me panah le li.

Subah hui to Abraha Kaaba ki taraf barhne laga aur haathi ko tez chalane par majboor kiya. Saqeel bin Habeeb ne haathi Mahmood ka kaan pakda aur kaha: Main tumhara trainer hoon lekin aaj meri baat mat suno, jahan se aaye ho wapas chalay jao kyun ke tum Allah ke muqaddas shehar me ho.

Yeh sun kar haathi ne Saqeel ko apni peeth se gira diya aur Saqeel pahadon ki taraf bhaag gaya. Faujiyon ne haathi ko bohat maara lekin usne sar uthana se inkar kar diya. Jab usko Yemen ki taraf chalaya to woh daur pada. Jab Makkah ki taraf chalane ki koshish ki to usne chalne se inkar kar diya.

Woh abhi haathi ko Makkah ki taraf chalane ki koshish kar rahe thay ke achanak samandar ki taraf se parindon ka jhund (Abaabeel) Allah ke hukm se aaye. Har parinda apni choch me masoor ke daane ke barabar pathar aur har panje me bhi pathar le kar aaye. In parindon ne Abraha aur uske lashkar par pathar barsana shuru kar diye. Jis par bhi yeh pathar girte, woh tabah ho jata. Kuch hi der me laashon ke dher lag gaye. Phir ek sailab aaya aur tamam laashen samandar me baha le gaya. Jo log patharon se bach gaye thay, woh wapas bhaag gaye. Aakhir kar woh zaleel o ruswa ho kar wapas lot gaye. Abraha Sinha wapas gaya, uske

saathi nahi thay aur woh aisi sakht bimari me mubtala ho gaya ke uske jism ke tukde tukde ho gaye aur kuch dinon me mar gaya.

Dusre misre ki tashreeh:
Dusri line me "Aw askarun bil-hasa min raahatayhi roomi" ke alfaaz hain jo us mo'jizay ki taraf ishara karte hain jo Badr aur Hunain ke maidan me zahir hua.

Kafiron ka lashkar Huzur ﷺ ke muqable me aaya. Aap ﷺ ne kuch kankar uthaye aur un par phenke. Is ki wajah se hazaron kafir andhay ho gaye, unhone apni aankhein malte hue bhaag gaye.

PART 4

Bismillahir Rahmanir Raheem
Alhamdu lillahi kama huwa ahluhu was-salatu was-salamu 'ala sayyidi waladi Adama kama yuhibbu wa yardha bi an yusalliya 'alayhi

Sab tareef Allah ke liye hai jaise ke uska haq hai, aur durood o salam Huzur ﷺ par ho, jo Aadam alaihis salaam ki aulad ke sardar hain, jaise Allah chahta hai aur raazi hota hai ke un par durood bheja jaye.

Couplet:

نَبْذًا بِهِ بَعْدَ تَسْبِيحٍ بِبَطْنِهِمَا
نَبْذَ المُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَقِمِ

Roman Arabic
Nabzan bihi ba'da tasbeehin bibat'nihima
Nabzal musabbih min ahshaa'i multaqimi

Roman Urdu Translation
Huzur ﷺ ne pathar dushmanon par phenke jab ke woh unke mubarak haath me "SubhanAllah" keh rahe thay.
Jaise Sayyiduna Yunus alaihis salaam ne machhli ke pait me tasbeeh ki, to woh machhli ke pait se nikal aaye.

Commentry:
Ek hadees me aata hai ke jab Huzur ﷺ ne pathar apne mubarak haath me uthaye, Allah ke hukm se woh pathar tasbeeh kar rahe thay. Huzur ﷺ ne unki tasbeeh suni. Phir aap ﷺ ne woh pathar Sayyidina Abu Bakr Siddique رضی اللہ عنہ ko diye, to unke haath me bhi woh tasbeeh karte rahe. Unhone bhi woh tasbeeh suni. Phir woh pathar Sayyidina Umar رضی اللہ عنہ ko diye gaye, unke haath me bhi woh tasbeeh karte rahe. Unhone bhi woh tasbeeh suni. Uske baad woh pathar Sayyidina Usman رضی اللہ عنہ ko diye gaye, unhone bhi woh tasbeeh suni. Phir woh pathar Sayyidina Moula Ali کرم اللہ وجہہ ko diye gaye, unhone bhi un pathron ki tasbeeh suni, jo Huzur ﷺ ke haath me rahe thay.

Allama Busiri kehte hain ke Huzur ﷺ ne pathar kafiron par phenke jab ke woh abhi tak unke mubarak haath me tasbeeh kar rahe thay. Jaise Sayyidina Yunus alaihis salaam ne machhli ke pait me tasbeeh ki:

لَا إِلٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ
La ilaha illa anta subhanaka inni kuntu minaz-zalimeen

Machhli ke pait me is tasbeeh ki barkat se aap ko nijaat mili. Isi tarah jab pathar Huzur ﷺ ke mubarak haath se uday, to Musalmanon ko fatah naseeb hui.

Hazrat Sayyidina Yunus alaihis salaam ki kahani:
Nabi Sayyidina Yunus alaihis salaam ko Nainwa ke logon ki taraf bheja gaya tha. Yeh shehar Mosul (Iraq) ke qareeb hai. Dajla darya is jagah ke dono taraf behta hai. Nainwa Israel me hai, aur yeh Jerusalem se takreeban 35 km door hai. Is jagah ke log but parast thay. Kuch arse tak Hazrat Yunus alaihis salaam ne unhein Allah ki taraf bulaya lekin unhone dawat qubool na ki. Jo bhi unhone maanga, aap ne poora kiya. Unhone kaha ke paani se aag nikal kar dikhaiye jo bina indhan ke jalti rahe. Aap ne paani se aag nikal kar dikhai aur bina indhan ke jalti rahi. Lekin afsos, unhone apna raasta na badla.

Jab aap unse tang aa gaye to dua ki, aur Hazrat Jibreel alaihis salaam aaye. Unhone farmaya ke apni qaum ko bata dijiye ke jald Allah ka azaab aane wala hai. Jab aap ne unhein bataya to unhone parwah na ki. Raat ke waqt, aap apni biwi aur do beton ke sath shehar se hijrat kar gaye. Allah ka azaab shehar par nazil hua. Garam aur nuqsan dene wali hawa chalne lagi. Dhuwan chhaya aur har taraf phail gaya. Logon ko hosh aaya aur woh Hazrat Yunus alaihis salaam ko dhoondhne lage lekin na mil sake. Ab unhein yaqeen ho gaya ke azaab aane wala hai. Sab log tohfay le kar Allah ki bargah me ro ro kar maafi maangne lage. Unhone but parasti chhor di. Bachon ko maaon se alag kiya, phate purane kapde pehne aur dua ki. Jis ne kisi par zulm kiya tha ya kisi ka maal chhupa liya tha, usne wapas kar diya. Sab log jungle me gaye aur pukarne lage: Aey Allah! Humne tere Nabi Yunus alaihis salaam aur tamam anbiya par imaan le aaye hain, hamare gunaah maaf farma. Yeh keh kar sab sajde me gir gaye. Allah ne azaab ke farishton ko wapas bulane ka hukm diya. Sab log khushi khushi ghar wapas chale gaye.

Dusri taraf Sayyidina Yunus alaihis salaam apni qaum ka haal dekhne wapas aa rahe thay, to raste me shaitaan mila. Shaitaan kamzor budhe ki shakal me tha. Usne poocha kahan se aa rahe ho? Shaitaan ne jawab diya Nainwa se. Hazrat Yunus alaihis salaam ne poocha wahan logon ka kya haal hai? Usne kaha: Yunus alaihis salaam ne unhein azaab ki khabar di thi lekin koi azaab nahi aaya. Ab log samajhte hain ke Yunus alaihis salaam Nabi nahi hain. Yeh sun kar Hazrat Yunus alaihis salaam ko jalal aaya aur kaha ke ab main wahan nahi jaunga jahan log mujhe jhoota samajhte hain. To aap dusri taraf nikal gaye, hatta ke apne ghar walon ke sath Dajla darya ke kinare pohanch gaye. Aap ne apne bade bete ko lekar darya paar kiya. Phir chote bete ko lekar darya paar kar rahe thay ke paani gehra ho gaya aur chota beta doob gaya. Darya ke us paar jahan bada beta chhoda tha, wahan ek bheriya aaya aur usko le gaya. Hazrat Yunus alaihis salaam bheriye ke peeche daude, to bheriye ne kaha ke ab yeh ladka tumhare sath nahi jayega, wapas chalay jao, Allah ke hukm se maine isko pakda hai. Hazrat Yunus alaihis salaam biwi ke paas wapas gaye lekin woh bhi na mili. Aap bohat udaas hue aur rote rote samandar ke kinare pohanch gaye. Wahan ek kashti mili jo logon se bhari hui thi, aur dusre kinare ja rahi thi. Aap ne bhi safar ki ijazat maangi, unhone aap ko bhi sawar kar liya.

Jab kashti chali to toofan aaya aur kashti doobne lagi. Sab logon ne faisla kiya ke kashti me koi gunaahgaar hai. Hazrat Yunus alaihis salaam ne kaha: Is kashti me koi ghulam apne maalik se bhaag aaya hai, jab tak usko samandar me nahi phenka jaata, tum azaad nahi ho sakte. Isi waqt ek badi machhli mooh khol kar kashti ke paas aa gayi. Hazrat Yunus alaihis salaam ne kaha: Yeh sab mushkilein meri wajah se hain, mujhe samandar me daal do. Logon ne kaha ke bina qura andazi ke yeh nahi karenge. Sab ke naam purziyon par likhe, teen martaba Hazrat Yunus alaihis salaam ka naam aaya. Majbooran unhein samandar me daal diya gaya. Machhli ne aap ko nigal liya. Raat ka waqt tha. Aap teen andheron me phans gaye:

1. Raat ka andhera
2. Samandar ka andhera
3. Machhli ke pait ka andhera

In andheron me ghir kar aap ne Allah ko pukara:

لَا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ
La ilaha illa anta subhanaka inni kuntu minaz-zalimeen

Allah ne machhli ko hukm diya ke Yunus alaihis salaam ko mehfooz rakhe. Allah ke hukm se Hazrat Yunus alaihis salaam kuch arsa machhli ke pait me rahe. Sahih riwayat ke mutabiq aap chalis din machhli ke pait me rahe. Machhli ne poore samandar me tairti rahi, hatta ke wapas usi jagah aa gayi jahan se usne nigla tha. Wahan aa kar usne aap ko bahar nikal diya. Aap ka jism aise ho gaya tha jaise anda se chooza nikalta hai. Allah ne aap ke liye kaddu ka darakht ugaya. 7 Muharram ka din tha jab aap machhli ke pait se nikle. Allah ke hukm se ek bakri aayi aur doodh diya. Is tarah 40 din me aap ki taqat wapas aa gayi. Phir dekha ke kaddu ka darakht sookh gaya aur bakri bhi chali gayi. Is par aap udaas hue aur rone lage. Wahee aayi ke tum kaddu ke sookhne aur bakri ke chalay jane par udaas ho, lekin 1,70,000 log jo Sayyidina Ibrahim alaihis salaam ki aulad me se thay, unke tabah hone par udaas nahi hue. Isi waqt ek farishta do joray kapde le kar aaya aur aap ko pehna diye aur kaha ab apni

qaum ke paas wapas jao, woh tumhara intezaar kar rahe hain. Allah ke hukm se aap wapas chale gaye.

Raste me ek shehar se guzre, wahan dekha ke ek aadmi awaaz laga raha hai: Jo is aurat ko Nainwa le ja kar Yunus alaihis salaam ke hawale karega, use 100 sone ke sikke milenge. Jab aap ne us aurat ko dekha to woh aap ki biwi thi. Aap ne us aadmi se poocha ke kya hua? Usne bataya ke yeh aurat apne shohar ka intezaar kar rahi thi, jab is shehar ka badshah Shahaaneh NaWahee guzra, usne zabardasti isko apne ghar le gaya. Jab usne bura irada kiya to Allah ne uske dono haath aur paon kaat diye. Badshah ne is se dua karwai, dua se theek ho gaya. Usne isko mujhe de diya aur kaha ke isko Nainwa le ja kar Yunus alaihis salaam ko de do. Hazrat Yunus alaihis salaam ne apna naam bataya, biwi ne tasdeeq ki. Us aadmi ne biwi aur 100 sone ke sikke aap ko de diye.

Thodi door chale to ek shehar me ek aadmi sawar tha, uske peeche Hazrat Yunus alaihis salaam ka chota beta tha, jo doob gaya tha. Aap ne usko gale lagaya. Sawaar ne poocha aap kaun hain? Aap ne jawab diya: Main Yunus alaihis salaam hoon aur yeh mera beta hai. Usne poocha ke yeh beta kahan mila? Usne jawab diya: Main machhli pakadne wala hoon, ek din jaal dala to yeh ladka zinda nikal aaya. Aasmaani awaaz aayi ke is ladke ko sambhal kar rakhna, jab uska baap Yunus alaihis salaam aaye to usko de dena. Aap ne apna ta'aruf karwaya aur beta le liya. Allah ka shukar ada kiya.

Aage chale to ek ladka mil gaya jo bakriyan chara raha tha. Woh ladka dua kar raha tha: Aey Allah! Mujhe mere baap se jald mila de. Hazrat Yunus alaihis salaam ne dekha to woh unka bada beta tha, jise bheriya le gaya tha. Aap ne usko gale lagaya aur sath chalne ko kaha, lekin beta bola ke pehle bakriyan unke maalik ko wapas kar doon. Sab mil kar bakriyan maalik ke paas le gaye, jo ek budha tha. Usne bakriyan le kar kaha ke yeh mera beta hai. Budha uth kar Hazrat Yunus alaihis salaam ke haath chume. Aap ne poocha ke mera beta kahan mila? Usne jawab diya ke yeh meri bakriyon ke sath tha, jab dekha ke ek bheriye ki peeth par sawar hai. Bheriye ne isko mujhe de diya aur saaf zubaan me kaha: Is ladke ko sambhal kar rakhna, jab Yunus alaihis salaam aaye to unko de dena.

Aage chale to Nainwa ke qareeb ek charwaha mila. Unhone doodh maanga, charwaha bola ke jab se Yunus alaihis salaam chalay gaye hain, humne doodh nahi piya. Hazrat Yunus alaihis salaam ne ek bakri mangwayi, us par haath phira to doodh bhar gaya. Aap ne doodh nikaala. Charwaha hairan hua aur bola: Agar Yunus alaihis salaam zinda hain to aap hi ho sakte hain. Aap ne farmaya: Haan main Yunus hoon. Charwaha aap ke paon par gir gaya. Phir Hazrat Yunus alaihis salaam ne kaha ke shehar ja kar logon ko batao. Charwaha bola: Woh yaqeen nahi karenge. Aap ne farmaya: Apni bakriyan sath le jao, jab woh bakriyan dekhenge to yaqeen kar lenge. Charwaha shehar gaya, sab ko bataya. Logon ne yaqeen na kiya. Usne kaha ke yeh bakriyan gaWahee denge. Allah ke hukm se bakriyan gaWahee dene lagi. Yeh khabar phail gayi, hatta ke badshah tak pohanch gayi. Badshah ne apna takht chhor diya aur tamam shehar walon ko le kar jungle me Hazrat Yunus alaihis salaam se milne aaya. Sab ne aap ka istqbaal kiya aur shehar le gaye. Badshah ne aap ko takht par bithaya aur khud aap ke samne ghulam ki tarah baith gaya. Har ghar me khushi manai gayi. Kuch din baad badshah ka inteqal ho gaya. Hazrat Yunus alaihis salaam ne charwaha ke bete ko badshah bana diya.

Allama Kharpoti رہمت اللہ تعالیٰ علیہ apni sharah me likhte hain ke Hazrat Yunus alaihis salaam ki qaum ki abadi 1,70,000 thi.

Couplet:

جَاءَتْ لِدَعْوَتِهِ الأَشْجَارُ سَاجِدَةً
تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلاَ قَدَمِ

Roman Arabic
Jaa'at lida'watihil ashjaaru saajidatan
Tamshi ilayhi 'ala saaqim bila qadami

Roman Urdu Translation
Huzur ﷺ ki dawat par darakht sajda karte hue aa gaye,
Aur apni tehniyon par bina paon ke unki taraf chal kar aaye.

Commentry:
Is she'r me Huzur ﷺ ke mo'jizay ka zikr hai, jo logon ke samne zahir hua.

MaWaheeb aur Shifa Sharif me Imam Ahmad رہمت اللہ تعالیٰ علیہ ne Hazrat Abu Sufyaan رضی اللہ عنہ se riwayat ki hai ke Sayyidina Jibreel alaihis salaam Huzur ﷺ ke paas aaye. Makkah ke kafiron ne Huzur ﷺ par hamla kiya tha jis ki wajah se aap ke jootay khoon se bhar gaye thay. Huzur ﷺ udaas ho gaye. Sayyidina Jibreel alaihis salaam aaye aur kaha: Agar aap chahen to koi nishani zahir ho sakti hai. Aap ﷺ ne farmaya: Haan. Sayyidina Jibreel alaihis salaam ne kaha: Us darakht ko bula lijiye jo pani ke chashme ke peechhe hai. Aap ﷺ ne us darakht ko bulaya, to woh insaan ki tarah chalta hua aap ke samne aa gaya. Sayyidina Jibreel alaihis salaam ne kaha: Ab isko hukm dijiye ke wapas apni jagah chala jaye. Jab aap ﷺ ne hukm diya, to woh darakht wapas apni jagah chala gaya. Yeh dekh kar Huzur ﷺ ne farmaya: Mere liye yeh kaafi hai, mere liye yeh kaafi hai.

Ek aur riwayat me Hazrat Buraida رضی اللہ عنہ se hai ke ek baddu Huzur ﷺ ke paas aaya aur nabuwwat ki daleel maangi. Huzur ﷺ ne usse farmaya ke us darakht ko ja kar batao ke Huzur ﷺ tumhein bula rahe hain. Baddu ne ja kar darakht ko Huzur ﷺ ka paigham diya. Darakht daen, baen, aage, peechhe hilne laga, hatta ke usne apni jadain tod di. Darakht aakar Huzur ﷺ ke samne khada ho gaya aur kehne laga: Assalamu Alaika Ya Rasoolullah! Phir baddu ne kaha ke isko hukm dijiye ke wapas apni jagah chala jaye. Huzur ﷺ ne hukm diya, to darakht wapas chala gaya aur uski jadain phir se jurr gayi.

Ek aur riwayat me Hazrat Jaabir رضی اللہ عنہ se hai ke ek martaba Huzur ﷺ ko zarurat hui, to aap jungle me gaye, lekin wahan chhupne ki koi jagah nahi thi. Jungle ke kinare kuch darakht thay, to aap ﷺ ne ek darakht ki shaakh pakdi aur farmaya: Intiqadi ma'iya bi iznillah (Allah ke hukm se mere sath aa jao). Darakht aap ke sath ho liya aur doosre darakht ke paas aa kar khada ho gaya. Huzur ﷺ ne farmaya: Altahimma alah bi iznillah (Allah ke hukm se dono mil jao), to dono darakht ek dusre ke sath mil gaye. Jab Huzur ﷺ farigh ho gaye, to hukm diya: Intaraqta ila amkanikuma (apni jagah wapas chalay jao), to dono darakht alag ho kar apni jagah wapas chalay gaye.

Couplet:

كَأَنَّمَا سَطَرَتْ سَطْرًا لِمَا كَتَبَتْ
فُرُوعُهَا مِنْ بَدِيعِ الْخَطِّ بِاللَّقَمِ

Roman Arabic
Ka annama satarat satran lima katabat
Furoo'uha min badee'il khatti bil laqami

Roman Urdu Translation
Gooya ke in darakhton ne zameen par seedhi lakeer kheench di,
Jaise kisi khoobsurat likhne wale ne apni likhawat se lakeer kheench di ho.

Commentry:
Jab Huzur ﷺ ne darakhton ko bulaya, to unhone zameen par lakeer kheenchte hue aap ﷺ ki taraf aana shuru kiya. Unki tehniyan seedhi ho gayin aur woh adab ke sath Huzur ﷺ ke samne hazir ho gayin.

Huzur ﷺ ke hukm par darakhton ki tehniyan seedhi ho gayin. Unhone zameen par seedhi lakeer kheench di aur aap ﷺ ke samne aa gayin.

Is she'r me hamare liye hidayat hai ke jab darakht aur pathar bhi Huzur ﷺ ke hukm par jhuk jate hain, to Musalmanon ko sab se pehle Huzur ﷺ ke hukm ki itaat aur adab me sab se aage hona chahiye.

Darakhton aur pathharon ne humein adab ka sabak diya hai. Woh jadon se bandhe hue thay, lekin Huzur ﷺ ke hukm par apni jadain tod kar foran aap ﷺ ke hukm par chal diye.

Aaj hum apne ghar walon aur tijarat ki mohabbat me bandhe hue hain, lekin agar Huzur ﷺ ki taraf se aisa hukm aaye to hum me se kitne log hain jo in cheezon ko chhor kar fauran ita’at ke liye tayyar ho jayen?

Couplet:

مِثْلَ الغَمَامَةِ أَنَّى سَارَ سَائِرَةً
تَقِيهِ حَرَّ وَطِيسٍ لِلْهَجِيرِ حَمِي

Roman Arabic
Mislul ghamaamati anna saara saa'iratan
Taqeehi harra wateesin lil hajeeri hami

Roman Urdu Translation
Jahan bhi Huzur ﷺ chalte, badal un ke sath sath chalta,
Aur dhoop ki sakht garmi se aap ﷺ ko saaya deta tha.

Commentry:
Jahan bhi Huzur ﷺ jaate, ek badal aap ﷺ ke sath chalta aur aap ﷺ par saaya karta, taake aap ﷺ ko tez dhoop se bachaye.

Badal, asmaan aur zameen sab Huzur ﷺ ke hukm ke taabe thay. Badal hamesha aap ﷺ ke sath rehta aur apne saaye me aap ﷺ ko dhamp leta.

Ek sahih hadees me aata hai ke jab Huzur ﷺ jungle me aaram karne jate, to darakht jama ho kar aap ﷺ par saaya karte. Isi liye badal ki zimmedari hai ke faslon aur darakhton ki nashonuma me madad kare.

Allama ne bayan kiya ke yeh sab cheezen nashonuma dene wali hain.

Yeh she’r Baheera Nasrani paadri ke waqia ki taraf bhi ishara karta hai.

Jab Huzur ﷺ Ummul Momineen Sayyida Khadijatul Kubra رضی اللہ عنہا ka maal le kar Syria gaye, to Allah ne ek badal bheja jo aap ﷺ ke sath sath chalta aur saaya karta. Jab yeh qafila

Baheera ke paas pohancha, to unhone apna qafila church ke qareeb utara. Woh darakht jis ke neeche qafila utara, woh pehle sookha tha, lekin qafila utarne par sabz ho gaya.

Paadri church se bahar aaya to dekha ke ek badal qafila par saaya kiye hue hai. Usne fauran pehchaan liya ke is qafile me ek Nabi hai. Usne tamam qafile walon ko dawat di, taake woh us moqaddas shakhs ko pehchaan sake.

Sab log dawat par chale gaye, sirf Huzur ﷺ ko maal ki hifazat ke liye chhor diya, kyun ke sab aap ﷺ par sab se zyada bharosa karte thay. Paadri ne dekha ke badal ab bhi Waheen hai. Usne poocha: Kya koi shakhs baqi hai jo dawat me nahi aaya? Unhone jawab diya: Ek shakhs baqi hai jo maal ki hifazat kar rahe hai. Paadri ne kaha: Unko bhi bulao. Jab Huzur ﷺ ko bulaya gaya, to paadri ne dekha ke badal ab church ke darwaze par hai.

Paadri ne poocha: Aey jawan! Tum kis shehar se ho? Aap ﷺ ne farmaya: Main Makkah se hoon. Paadri ne poocha: Kis qabeelay se ho? Aap ﷺ ne farmaya: Quraish se. Paadri ne poocha: Aap ka moqaddas naam kya hai? Aap ﷺ ne farmaya: Mera naam Muhammad hai.

Paadri aage badha, Huzur ﷺ ke mathe ko chuma, kalma padha aur Islam qubool kar liya.

Couplet

أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ
مِنْ قَلْبِهِ نِسْبَةً مَبْرُورَةَ الْقَسَمِ

Roman Arabic
Aqsamtu bil'qamaril munshaqqi inna lahu
Min qalbihi nisbatan mabrooratal qasami

Roman Urdu Translation
Main chand ke do tukde hone ki qasam khata hoon,
Beshak chand ka Huzur ﷺ ke roshan dil se ek khaas ta'alluq hai, aur meri yeh qasam bilkul sach hai.

Commentry:
Allama chand ke do tukde hone ki qasam khate hain aur kehte hain ke be-shak chand ka Huzur ﷺ ke roshan dil se ta'alluq hai. Jo bhi is ta'alluq par qasam khaye, woh sachcha hai.

Yeh ta'alluq yeh hai:
1. Huzur ﷺ ke dil ka kholna aur chand ka do tukde hona.
2. Chand me roshni hai aur Huzur ﷺ ke roshan dil se roshniyon ka asal hai.
3. Jaise chand sooraj se roshni leta hai aur andheri raaton ko roshan karta hai, waise hi Huzur ﷺ apni sakhaawat se andheron ko roshan karte hain aur kainaat ko roshni dete hain.

Huzur ﷺ ka dil kai martaba khola gaya.
Jab aap Daa'ee Haleema ke sath thay, aap ke doodh bhai ne aap ko bakriyan charane le gaya. Woh bhai ghabra kar ghar aaya aur bola: Ammi! Do safed kapron wale aaye, unhone hamare bhai ko lita diya aur unka seena cheer diya. Daa'ee Haleema kehti hain: Main ghabra gayi, apne shohar ko sath le kar gayi, dekha to Huzur ﷺ akelay hain, chehre par khauf ke asaar hain. Shohar ne ghaur se dekha aur poocha: Beta, kya hua? Aap ne farmaya: Do safed kapron wale aaye, mujhe lita diya, seena cheer diya, kuch nikaal kar phenk diya.

Hazrat Anas رضی اللہ عنہ riwayat karte hain ke Huzur ﷺ bachon ke sath khel rahe thay, ke Sayyidina Jibreel alaihis salaam aaye. Unhone Huzur ﷺ ko litaya, seena cheer diya, dil se kuch siah khoon nikaal kar phenk diya aur farmaya: Yeh shaitaan ka hissa tha. Phir dil ko sone ke bartan me zamzam se dho kar wapas rakh diya aur seena sil diya. Hazrat Anas رضی اللہ عنہ kehte hain ke maine aap ke seene par cheer ka nishan dekha. Yeh is liye tha ke bachpan se Huzur ﷺ shaitaan ki shararat se mehfooz rahen.

Hazrat Abu Naeem رہمت اللہ تعالیٰ علیہ kehte hain ke dil ka cheerna daur-e-Nabuwwat me bhi hua, aur is cheerne me Noor ki kasrat hui.

Sahihayn me hai ke Me'raaj se pehle bhi Huzur ﷺ ka seena cheera gaya, taake Allah ke Noor se roshan ho sakein.

Abu Jahal Huzur ﷺ par hamle kar kar ke thak gaya, lekin har dafa ruswa hota raha. Huzur ﷺ ki izzat barhti gayi, Islam ka parcham buland hota gaya, rozana log Islam qubool karte gaye. Abu Jahal ne tang aa kar Habeeb bin Maalik, jo Syria ka sardar tha, ko khat likha: Salam ke baad, yeh maloom ho ke hamare darmiyan ek zabardast shakhs aaya hai, jise hum mushtaba, zaleel, jaadugar aur jhoota samajhte hain (ma'azallah). Woh humein ek Allah ki ibadat ka hukm deta hai, naya deen sikhata hai, hamare buton ko bura kehta hai. Jo bhi behas hoti hai, woh hum par bhari padta hai. Aap ka deen aur aap ke baap dada ka deen kamzor ho raha hai. Jaldi kuch karen, warna uski taleemat man li gayi to kuch nahi kar sakenge.

Badshah ne khat padh kar barah sawaron ke sath Makkah ka rukh kiya. Waadi-e-Makkah me utara, Abu Jahal aur sardaron ne uska istqbaal kiya, tohfay diye. Abu Jahal ne apne ghar me usko jagah di aur sab kuch bataya. Abu Jahal ne kaha ke Bani Hashim ke sardaron se Huzur ﷺ ke bare me pooch lo. Unhone kaha: Hum unhein bachpan se ameen jante hain, lekin jab se chalis saal ke hue, hamare buton ko bura kehne lage, naya deen shuru kar diya. Badshah ne apne qasid ko bheja ke Huzur ﷺ ko bulaye. Qasid ne Huzur ﷺ ki bargah me paigham diya, aap ne qubool kiya. Hazrat Abu Bakr Siddique رضی اللہ عنہ ne ek laal chaadar aur kala imama diya, aap ne pehna aur badshah ke paas gaye.

Jab Huzur ﷺ pohanche, badshah ne dekha ke aap ka chehra noor se chamak raha hai, uske dil me khauf aaya, bol na saka. Thodi dair baad poocha: Huzur, kya aap jante hain ke har Nabi koi mo'jiza laya? Kya aap ke paas bhi koi mo'jiza hai? Aap ne farmaya: Har Nabi mo'jiza laya, lekin main kisi mo'jiza ke sath nahi aaya. Jo mo'jiza dekhna chahte ho, batao, main dikhata hoon. Badshah hairan hua, sochne laga, phir bola: Main aisa mo'jiza dekhna chahta hoon jo kisi Nabi ne na dikhaya ho. Main chahta hoon ke abhi suraj ghuroob ho jaye, chand poora nikal aaye, phir aap us chand ko zameen par la kar do tukde kar dein, phir woh wapas asmaan par ja kar roshan ho jaye, phir suraj wapas aa jaye.

Huzur ﷺ ne bina kisi khauf ke farmaya: Agar main yeh mo'jiza dikha doon to kya aap Islam qubool karenge? Badshah hairan ho kar bola: Haan, lekin ek shart hai, jo mere dil me hai, uski bhi khabar dijiye. Aakhir Huzur ﷺ Jabal Abu Qubais par gaye, do rakat namaz padhi. Sayyidina Jibreel alaihis salaam aaye aur khushkhabri di: Ya Rasulallah sallallahu alayhe wassalam, Allah ne suraj, chand, din, raat sab aap ke qabze me de diye hain, aur badshah ki

beti ke haath, paon, aankhen, kaan nahi hain, usko khushkhabri de dijiye ke Allah ne uski beti ko tamam azaa de diye hain.

Huzur ﷺ pahad se utare, Sayyidina Jibreel alaihis salaam hawa me khade rahe, farishte saf bandhe khade the. Huzur ﷺ ne ungli se suraj ki taraf ishara kiya, suraj apni jagah se hat gaya aur gaib ho gaya. Phir chand poora nikal aaya. Huzur ﷺ ne us ki taraf ishara kiya, woh hilne laga, hatta ke zameen par aa gaya. Huzur ﷺ ne us ko do tukde kiya, phir jor diya, phir suraj wapas aa gaya.

Badshah ne kaha: Meri shart abhi baqi hai. Huzur ﷺ ne farmaya: Tumhari beti ke haath, paon, aankhen, kaan nahi thay, Allah ne tamam azaa de diye hain. Badshah khada ho gaya aur bola: Islam ke baad ab koi kufr nahi. Sun lo sab log, main gaWahee deta hoon ke Allah ke siwa koi maabood nahi, Muhammad ﷺ Allah ke Rasool hain.

Abu Jahal ne gusse me kaha: Badshah, tum bhi uske jaadu ka shikar ho gaye ho. Badshah chup raha aur khushi khushi Syria chala gaya. Mahal pohanch kar dekha ke beti samne baithi hai aur La ilaaha illallaah Muhammadur Rasoolullah padh rahi hai. Poocha: Beta, yeh alfaaz kahan se sune? Beti ne jawab diya: Kisi ne khwab me kaha ke tumhare walid ne Islam qubool kar liya hai, agar tum bhi Musalman ho jao to tamam azaa mil jayenge. Maine foran Islam qubool kiya, subah yeh halat ho gayi jo aap dekh rahe hain.

Couplet

وَمَا حَوَى الغَارُ مِنْ خَيْرٍ وَمِنْ كَرَمِ
وَكُلُّ طَرْفٍ مِنَ الكُفَّارِ عَنْهُ عَمِي

Roman Arabic
Wama hawal ghaar min khayriw wamin karami
Wa kullu tarfim minal kuffaari anhu amee

Roman Urdu Translation
Ghaar-e-Soor ne kitni badi bhalayi aur karam ko apne andar liya tha,
Aur har kafir ki aankh us Noor ko dekhne se andhi thi.

Commentry:
"Ma" yahan muttasil hai aur "Hawa" ka matlab hai gher lena ya apne andar lena. Alif laam "ghaar" ke sath is liye lagaya gaya hai ke duniya me bohat se ghaar hain, lekin yahan khaas taur par Ghaar-e-Sor ka zikr hai, is liye isko khaas banane ke liye yeh haroof lagaye gaye.

Ghaar-e-Soor Makkah ke qareeb hai.

"Min khayriw wamin karamin" me Huzur ﷺ ki bhalayi, husn-e-akhlaq aur khaas husn ki taraf ishara hai. Yahan "khayr" se murad Huzur ﷺ hain, jo sab se azeem ne’mat hain. "Karam" se murad sab se azeem ummati, yani Ameerul Momineen Sayyidina Abu Bakr Siddique رضی اللہ عنہ hain.

Huzur ﷺ ne farmaya: Mujhe Sayyidina Abu Bakr Siddique رضی اللہ عنہ ke maal se jitna faida pohancha, utna kisi aur ke maal se nahi pohancha.

Aap ﷺ ne yeh bhi farmaya: Agar tamam Mo’mineen ka imaan ek taraf rakh diya jaye, aur Abu Bakr Siddique رضی اللہ عنہ ka imaan ek taraf, to unka imaan sab se bhaari hoga.

Ek aur hadees me hai: Tamam anbiya ke baad, sab se azeem ummati Sayyidina Abu Bakr Siddique رضی اللہ عنہ hain.

Yeh she'r hijrat ke waqia ke aaghaz ki taraf ishara karta hai.

Riwayat hai ke Quraish ke sardaar Darun Nadwa me ikattha hue, taake Huzur ﷺ ki awaaz-e-haq ko daba sake. Shaitaan Najd ke sheikh ki shakal me aaya aur unke darmiyan baith gaya. Usne kaha: Main Najd ka sheikh hoon, tumhara kaam dekh kar aaya hoon, main bhi tumhara sathi banna chahta hoon. Kuffar ne kaha: Yeh Ahl-e-Tamaama se nahi lagta, lekin jab itni door se aaya hai to sath rakh lete hain.

Mashwara shuru hua. Kisi ne kaha: Huzur ﷺ ko ghar me qaid kar do, khana pani band kar do, aise hi khatam ho jayenge. Shaitaan ne kaha: Yeh mashwara theek nahi, unke sathi sunenge to azaad karwa lenge. Kisi ne kaha: Unhein Makkah se nikal do, kisi aur mulk chale jayenge. Shaitaan ne kaha: Yeh bhi theek nahi, unki zubaan me aisi mithas hai ke dusre log un par iman le aayenge, phir woh tumhein bhi nikal denge. Abu Jahal ne kaha: Har ghar se ek aadmi talwar le kar ek sath hamla kare, sab mil kar qatl kar dein, kisi par ilzam nahi aayega. Shaitaan ne kaha: Yeh bohat acha mashwara hai.

Sab kuffar raat ko hamla karne ke liye tayyar ho gaye. Dusri taraf Sayyidina Jibreel alaihis salaam Huzur ﷺ ke paas aaye aur sab kuch bata diya. Unhone farmaya: Huzur! Yahan se hijrat farma lijiye. Huzur ﷺ ne Sayyidina Maula Ali کرم اللہ وجہہ ko apne bistar par sula diya. Phir Ameerul Momineen Sayyidina Abu Bakr Siddique رضی اللہ عنہ ke ghar gaye aur unhein Jibreel alaihis salaam ka paigham sunaya. Woh Huzur ﷺ ke sath ho liye, hatta ke Ghaar-e-Soor tak pohanch gaye.

Sayyidina Abu Bakr Siddique رضی اللہ عنہ pehle ghaar me gaye, saaf safai ki, dekha ke kai suraakh hain, apni chadar phaad kar suraakh band kiye, ek suraakh baqi raha. Phir Huzur ﷺ ko bulaya, aur us suraakh ko apni ungli se band kiya, Huzur ﷺ ne apna sar un ki godi me rakh diya.

Dusri taraf dushman Baabul Awaali tak pohanch gaye, Huzur ﷺ ko na paya. Maula Ali کرم اللہ وجہہ se poocha: Rasoolullah ﷺ kahan hain? Unhone jawab diya: Woh chale gaye hain, lekin mujhe nahi maloom kahan gaye hain. Kuffar har taraf dhoondte rahe, tamam raaste band kar diye, hatta ke ghaar tak pohanch gaye, lekin Huzur ﷺ ya Abu Bakr Siddique رضی اللہ عنہ ko na dekh sake.

InshaAllah, agle ash'aar me is waqia ki tafseel aayegi.

Couplet

فَالصِّدْقُ فِي الغَارِ وَالصِّدِّيقُ لَمْ يَرِمَا
وَهُمْ يَقُولُونَ مَا بِالْغَارِ مِنْ أَرِمِ

Roman Arabic
Fas-sidqu fil-ghaari was-siddeequ lam yarima
Wahum yaqooloona ma bil-ghaari min arimi

Roman Urdu Translation
Ghaar me Sachche Nabi ﷺ aur Siddique Akbar رضی اللہ عنہ dono maujud thay,
lekin saanp ne kaat liya phir bhi unhone koi shikayat na ki.
Kuffar ghaar ke mooh tak aa gaye aur kehne lage: Yahan ghaar me koi bhi nahi ho sakta.

Commentry:
Riwayat hai ke jis suraakh par parda nahi tha, Hazrat Siddique Akbar رضی اللہ عنہ ne apni paaon ki ungli rakh kar band kiya. Us suraakh me saanp tha, jis ne unki ungli kaat li. Hazrat Siddique Akbar رضی اللہ عنہ ne Huzur ﷺ se shikayat ki, to aap ﷺ ne apna mubarak luab lagaya, Allah ke hukm se unka paaon theek ho gaya.

Huzur ﷺ aur unke azeez sathi Siddique Akbar رضی اللہ عنہ ghaar me dakhil hue, aur Allah ki qudrat se pur-sukoon aur mehfooz rahe.

Kuffar nishan dekhte hue ghaar ke darwaze tak aa gaye, lekin Allah ne unko mehfooz rakha. Jab woh ghaar ke qareeb pohanche, to talaash ruk gayi aur woh wahan se chadhai chadh kar chalay gaye. Hazrat Siddique Akbar رضی اللہ عنہ ne kaha: Huzur! Agar yeh log hamare nishan dekh lete to humein yahan paa lete. Huzur ﷺ ne farmaya: Aey Abu Bakr! Kya tum nahi jante ke Allah hamare sath hai?

Agle ash’aar me yeh bayan hoga ke Allah ne unko kaise mehfooz rakha, aur dushman ghaar tak aakar wapas kyu chale gaye.

InshaAllah, yeh sab baatein agle ash’aar me tafseel se bayan hongi.

Couplet:

ظَنُّوا الحَمَامَ وَظَنُّوا الْعَنْكَبُوتَ عَلَى
خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحُمِ

Roman Arabic
Zannul hamaama wa zannul ankaboota ‘ala
Khayril bareeyati lam tansuj wa lam tahumi

Roman Urdu Translation
Kuffar ne kabootar ke ande aur makdi ke jaale ko ghaar ke mooh par dekha,
To unhone samjha ke yeh sab Huzur ﷺ ke liye nahi bana, kyun ke na makdi ne jaala buna tha aur na kabootar ne ande diye thay.

Commentry:
Jab kuffar ne ghaar ke darwaze par makdi ka jaala aur kabootar ke ande dekhe,
to unko yaqeen ho gaya ke yahan koi nahi ja sakta, kyun ke agar koi andar jata to jaala toot jata aur ande bhi toot jate.

Yeh makdi aur kabootar Huzur ﷺ ki khidmat ke liye Allah ke hukm se wahan aaye thay.
Allah ki qudrat se in kamzor makhlooq ne Huzur ﷺ aur unke sathi ki hifazat ki.
Ande sitaron ki tarah chamak rahe thay aur jaala qile ki tarah mazboot lag raha tha.

Isi wajah se Huzur ﷺ ne hukm diya ke Haram me rehnay wali kabootar aur makdi ko na maaro.

Aam taur par Huzur ﷺ ne makdi ke bare me farmaya: Makdi shaitaan hai, Allah ne usko badal diya hai, isko maar do.

Sha'bi ne Maua Ali کرم اللہ وجہہ se riwayat kiya ke ghar ko makdi ke jaale se saaf karo, agar jaala ghar me chhor diya to wo ghar me faqr laata hai.

Makdi ne do martaba anbiya ke liye jaala buna:
Ek dafa jab Jaaloot ne Sayyidina Dawood alaihis salaam ko dhoondha, aur doosri dafa Huzur ﷺ ke liye.
Umayya bin Khalf ne in sab nishaniyon ke bawajood ghaar me jana chaha, lekin sathiyon ke poochne par irada badal diya.
Yeh makdi ka jaala Huzur ﷺ ki paidaish se pehle se wahan tha.

Couplet:

وِقَايَةُ اللهِ أَغْنَتْ عَنْ مُضَاعَفَةٍ
مِنَ الدُّرُوعِ وَعَنْ عَالٍ مِنَ الأُطُمِ

Roman Arabic
Wiqaayatullahi aghnat an mudha'afatin
Minad duroo' wa an 'aalin minal atoomi

Roman Urdu Translation
Allah ki hifazat ne Huzur ﷺ ko do zor daar ziraon
Aur unche qilon se be-niyaz kar diya.

Commentary:
Ummul Momineen Sayyida Ayesha Siddiqa (radiyallahu anha) riwayat karti hain ke Sahaba-e-Kiraam roz raat Huzur ﷺ ki hifazat kiya karte thay. Wo baari baari se Huzur ﷺ ke ghar ki nigrani karte thay.

Phir yeh aayat nazil hui: "Allah tumhein logon se bacha lega". Toh Huzur ﷺ apne kamre se bahar aaye aur logon se farmaya ke sab apne gharon ko chale jao, kyun ke mere Rab ne meri hifazat ki zimmedari le li hai.

Yeh she'r isi aayat ki taraf ishara karta hai, jab Allama Busiri ne kaha "Wiqaayatullahi", jis ki wajah se Huzur ﷺ be-niyaz ho gaye.

Hijrat ka waqia is qaseede mein teen marahil mein aata hai. Pehle 3-4 ash'aar mein un haalaat ka zikr hai jo zahir hue.

Quraish ko pata chala ke Ansaar chhup kar Islam qabool kar rahe hain aur unki ta'daad barh rahi hai, toh jinke bare mein shak hota, unko takleef dena shuru kar diya. Hukm ke mutabiq, kai Sahaba-e-Kiraam bhi hijrat kar gaye.

Jab Siddique-e-Akbar (radiyallahu anhu) Huzur ﷺ ke saath ho gaye aur Maula Ali (karramallahu wajhahu) akelay peeche reh gaye, toh Makkah ke kafir samajh gaye ke wo bhi jald yahan se chale jayenge. Wo tayyar ho gaye ke humse ladai karein, humein hara dein aur tabah kar dein.

Is khauf ki wajah se unhone mashwara kiya, jahan shaytaan bhi Sheikh Najd ki soorat mein maujood tha. Yeh waqia pehle bhi bayan ho chuka hai.

Aage barhte hain aur dekhte hain ke is mashware ke baad kya hua.

Huzur ﷺ ne Hazrat Maula Ali (karramallahu wajhahu) ko hukm diya ke wo unke bistar par let jaen aur unki chadar odh lein. Farmaya: Tumhein koi nuqsan nahi pohonchayega. Tum hijrat tabhi karna jab tamam amaanatain jo logon ne mere paas rakhwayi hain, unhein wapas kar do. Main nahi chahta ke log kahen ke maine unki cheezen le kar chala gaya. Kafir Huzur ﷺ ke dushman thay, lekin unke dilon mein aapki amanatdari ki mohar lagi hui thi, wo apni cheezen aap ke paas rakhwa kar jate thay.

Is liye Huzur ﷺ ne Hazrat Maula Ali (karramallahu wajhahu) ko peeche chhoda ke tamam amaanatain unke asal maalikon ko wapas kar dein.

Huzur ﷺ akelay ghar se nikal gaye aur dushmanon ne ghar ko gher liya. Huzur ﷺ ne muthi bhar mitti li aur Surah Yaseen ki tilawat ki, yahan tak ke "fahum laa yubsiroon" tak pohonch gaye:

-Surah Yaseen (Aayaat 1-9) Tarjuma

"Allah ke naam se shuru, jo bara meherban nihayat reham karne wala hai. Yaseen. Quran-e-Hakeem ki qasam. Beshak aap ﷺ Rasoolon mein se hain. Seedhe raaste par hain. Yeh Quran izzat aur reham karne wale ki taraf se nazil hua hai.
Taake aap ﷺ un logon ko daraen jinke baap dadaon ko nahi daraya gaya, is liye wo gafil hain. Un mein se aksar par Allah ka kalam sadiq aa chuka hai, is liye wo imaan nahi laenge. Humne unki gardanon mein tauq daal diye hain jo thodi tak pohonch gaye hain, is liye wo sir uthaye hue hain. Aur humne unke aage bhi deewar bana di aur peeche bhi deewar bana di, phir humne unko dhak diya, is liye wo kuch nahi dekh sakte."

Phir Huzur ﷺ ne mitti dushmanon ke saron par phenki aur sab andhe ho gaye, Huzur ﷺ unke samne se guzar gaye aur kisi ko nazar nahi aaye.

Ek shakhs ne unse poocha: Tum kis ka intezaar kar rahe ho? Unhone jawab diya: Huzur ﷺ ka. Usne kaha: Tum log nakam ho gaye, jiska tum intezaar kar rahe ho, wo tumhari aankhon mein mitti daal kar guzar gaye.

Jab unhone ghar ke andar dekha toh bistar par ab bhi chadar odhe hue the. Unhone us shakhs ki baat nahi maani aur samjhe ke Huzur ﷺ ab bhi so rahe hain.
Subah hui toh Maula Ali (karramallahu wajhahu) bistar se uth gaye. Dushmanon ne yeh dekha toh unko afsos hua. Unhone Maula Ali (karramallahu wajhahu) se poocha: Huzur ﷺ kahan hain? Unhone jawab diya: Mujhe nahi maloom, aap logon ne unko nikal diya aur wo chale gaye.

Dushman Hazrat Maula Ali (karramallahu wajhahu) se naraz hue, unko Haram le gaye aur kuch din qaid rakha. Jab unko yaqeen ho gaya ke Huzur ﷺ ke bare mein koi maloomat nahi mil sakti, toh unko chhod diya. Wo Waheen rahe jab tak tamam amaanatain wapas nahi kar di.

Hazrat Ummul Momineen Sayyida Ayesha Siddiqa (radiyallahu anha) riwayat karti hain ke Huzur ﷺ roz shaam ko unke ghar aate thay, lekin jis din hijrat ka hukm hua, us din dopahar ko aaye. Hazrat Siddique-e-Akbar (radiyallahu anhu) ne is ghair mamooli aamad ko samjha ke koi khaas wajah hai. Huzur ﷺ ne unko alag le ja kar hukm bataya. Siddique-e-Akbar ne poocha: Mere liye kya hukm hai? Huzur ﷺ ne farmaya: Tum mere saath chaloge. Yeh sun kar wo bohat khush hue. Dono chhote darwaze se nikal kar Jabal-e-Saur ki taraf rawana ho gaye.

Siddique-e-Akbar ne apne bete Hazrat Abdullah (radiyallahu anhu) ko Makkah mein chhoda ke wo shaam ko kafiron ki khabar la kar dein. Apne ghulam ko hukm diya ke din mein bakriyan charayein aur shaam ko unko le kar aayen.

Hazrat Asma bint Siddique (radiyallahu anha) ko hukm diya ke khana paka kar gaar mein bhejein. Jab bhi Hazrat Abdullah bin Abu Bakr (radiyallahu anhu) bakriyan le kar wapas aate, to nishan mita dete.

Abdullah bin Areeqat kafir tha, wo teen din gaar mein raha aur Madina tak rehnuma banne ki offer di.

Gaar ki haalat pehle ash'aar mein aa chuki hai, ab aage ka waqia bayan hota hai.

Teen din gaar mein guzarne ke baad, jab unko tasalli ho gayi ke kafiron ka josh thanda ho gaya hai, toh Abdullah bin Ajeer do oont le kar aaya. Huzur ﷺ aur Siddique-e-Akbar ek oont par sawar hue, Abdullah bin Ajeer aur Aamir bin Fuhaira doosre oont par. Raat bhar safar karte rahe, Zohar tak pohonch gaye.

Kafiron ne elaan kiya ke jo Huzur ﷺ ko pakar kar laye, usko 100 oont inaam milenge.

Is inaam ki lalach mein Suraaqa bin Malik nikal pada. Usne Huzur ﷺ ko jungle mein dhoond liya. Siddique-e-Akbar (radiyallahu anhu) ne dekha aur kaha ke wo humein dhoondhne aaya hai. Huzur ﷺ ne farmaya: Fikr na karo, hamara Rab hamare saath hai.

Suraaqa ne wapas ja kar kafiron ko Huzur ﷺ ki jagah batane ka irada kiya. Huzur ﷺ ne dua ki. Allah ke hukm se jab dushman aage badha, uska ghora zameen mein dhans gaya. Wo aur zyada dhansne laga.

Suraaqa ne pukara: Huzur ﷺ! Mujhe maloom hai mera ghora is liye dhans raha hai ke maine aap ke khilaf irada kiya. Mujhe azaad kar dein, main wada karta hoon ke wapas chala jaunga. Jis bhi dushman ko milunga, usko bhi wapas le jaunga. Aakhir usko azaadi mil gayi, wo aage aaya aur zameen par gir kar bola: Huzur ﷺ, mere oont falan jagah char rahe hain, jitne chahiye le lein.

Huzur ﷺ ne farmaya: Mujhe tumhare oonton ki zarurat nahi. Jab wo jaane laga toh Huzur ﷺ ne farmaya: Suraaqa! Tera kya haal hoga jab Kisra ke kanghan tere haath mein honge? Usne poocha: Kya Kisra ke kanghan mere haath mein aayenge? Huzur ﷺ ne farmaya: Haan. Jab Faaris fateh hua aur Musalmanon ko Kisra ke kanghan mile, toh Ameerul Momineen Umar (radiyallahu anhu) ne wo Suraaqa ke haath mein pehna diye.

Madina ke logon ko pehle hi Huzur ﷺ ke aane ki khabar mil gayi thi. Wo roz apne gharon se nikal kar shehar ke bahar intezaar karte, phir dopahar ko wapas chale jaate.

Ek din isi tarah wo intezaar kar rahe thay, ek Yahudi ne qile ki chhat se dekh kar awaaz lagayi: Logon! Jiska tum intezaar kar rahe ho, wo aa gaye hai.

Pure shehar mein takbeer ki awaaz goonj uthi. Ansaar ne apne behtareen kapde pehne aur Huzur ﷺ ka istqbaal karne nikle. Hazrat Maula Ali (karramallahu wajhahu) bhi teen din baad Makkah se nikal kar yahan pohonch gaye.

Mu'arrikheen aur Arbaab-e-Sair ke mutabiq Huzur ﷺ ne yahan chaar din qiyam kiya. Sahih Bukhari ke mutabiq chaudah din qiyam kiya. Yeh sahi hai.

Sab se pehle Huzur ﷺ ne yahan masjid ki buniyad rakhi. Kulsum bin Hadam ki zameen thi, Huzur ﷺ ne apne mubarak haathon se masjid ki buniyad rakhi. Yeh Wahee masjid hai jiske bare mein Quran ne farmaya ke iski buniyad pehle din se taqwa par rakhi gayi hai.

Huzur ﷺ ne masjid ki tameer mein logon ke saath mil kar kaam kiya.

Abdullah bin Ruwaha (radiyallahu anhu) jo shaair thay (wo Jordan mein dafan hain), bhi mazdooron mein shamil thay. Jab mazdoor thak jaate, toh yeh she'r padte:

"Aflaha man yu'alliju al-masajida wa yaqra'ul Qur'ana qaiman wa qa'idan wa la yabeetu al-layla 'inda Allahi raakidan"
(Wo shakhs kamyab hai jo masjid banata hai, Quran padhta hai khade ho kar ya baith kar, aur raat Allah ke huzoor so kar nahi guzarta.)

Huzur ﷺ bhi unke saath mil kar yeh she'r padte. Is masjid ka naam Masjid-e-Quba rakha gaya. Tareekh mein hai ke Huzur 8 ﷺ Rabi-ul-Awwal (20 December 622) ko Masjid-e-Quba

mein dakhil hue. Chaudah din baad, Jumma ke din, Huzur ﷺ Madina ki taraf rawana hue. Bani Saalim ke qareeb Jumma ka waqt ho gaya. Huzur ﷺ ne khutba diya aur Jumma ki namaz ada ki. Yeh pehla khutba aur Jumma ki namaz thi jo Huzur ﷺ ne yahan ada ki.

Jab logon ko pata chala ke Huzur ﷺ aa rahe hain, sab unka istqbaal karne jama ho gaye. Banu Najjaar ka qabila daudta hua aaya aur Quba se Madina tak saf bandi ki. Raste mein Ansaar ke ghar walon ne kaha: Huzur ﷺ yeh aap ka ghar hai, yahan aakar rahiye. Har qabila chahta tha ke Huzur ﷺ unke saath rahi. Huzur ﷺ muskurate aur unke liye dua karte.

Aakhir shehar nazdeek aa gaya, logon ki khushi ka yeh haal tha ke parde wali auratein chhaton par chadh kar yeh naghma gaane lagein:

Tala'al badru 'alayna min thaniyyatil wada'
Wajabat shukru 'alayna ma da'a lillahi da'i
Ayyuhal mab'uthu feena ji'ta bil amril muta'i
Ji'ta sharraftal madinah marhaban ya khayra da'i

Chand hum par wada ki pahadiyon se nikla
Allah ke daai ne jab bulaya toh hum par shukr wajib ho gaya
Aey Allah ke bheje hue, aap hum mein aise hukm ke saath aaye
Aap ne Madina ko izzat di, khushamdeed ho sab se behtareen daai

Bani Najjaar ki larkiyan daf bajakar padhne lagi:

Nahnu jawaarin min bani najjaar, ya habbaza Muhammadun min jaari

Hum Bani Najjaar ki larkiyan hain, Muhammad ﷺ kitne pyare humsaye hain.

Huzur ﷺ ne un ki taraf dekha aur poocha: Kya tum sab mujh se muhabbat karti ho? Sab ne kaha: Ji haan. Huzur ﷺ ne farmaya: Main bhi tum sab se muhabbat karta hoon.

Mukhtasar yeh ke aaj jahan Masjid-e-Nabawi hai, wahan Hazrat Ayyub Ansari (radiyallahu anhu) ka ghar tha. Oont Waheen ruk gaya aur Huzur ﷺ ne Waheen qiyam farmaya.

PART 6

Couplet:

مَا سَامَنِي الدَّهْرُ ضَيْمًا وَاسْتَجَرْتُ بِهِ
إلاَّ وَنِلْتُ جِوَارًا مِنْهُ لَمْ يُضَمِ

Roman Arabic
Maa saamanid dahru zayman wastajartu bihi
Illaa waniltu jiwaaran minhu lam yudhami

Roman Urdu Translation
Jab bhi zamane ne mujhe takleef di aur main ne Huzur ﷺ ki panaah maangi,
Toh unki taraf se mujhe aisi hifazat mili ke mujhe koi nuqsan nahi pohoncha.

Commentary:
Allama Sharfuddin Busiri rehmatullahi ta'ala alayh farmate hain ke zamane ke din raat ki hukumat ne mujhe kabhi pareshan nahi kiya. Jab bhi main apni kisi bhi zarurat ke liye apne Mahboob Huzur ﷺ ki taraf rujoo karta, turant Huzur ﷺ ne dua ki aur meri zarurat poori ho gayi.

Jab main bemari ke waqt pareshaan tha, jab mujhe falij ho gaya tha, toh main ne ikhlas ke saath Huzur ﷺ ka naam liya. Turant Huzur ﷺ tashreef laye, apne mubarak haath mujh par rakhe aur usi raat mujhe shifa mil gayi.

Couplet:

وَلاَ الْتَمَسْتُ غِنَى الدَّارَيْنِ مِنْ يَدِهِ
إِلاَّ اسْتَلَمْتُ النَّدَى مِنْ خَيْرِ مُسْتَلَمِ

Roman Arabic
Walā l-tamastu ghinā d-dārayni min yadihi
Illā istalamtun nadā min khayri mustalimi

Roman Urdu Translation
Main ne kabhi bhi Huzur ﷺ ke haath se dono jahan ki daulat nahi maangi,
Lekin sab se behtareen dene wale Huzur ﷺ ke haath se mujhe har khwaish mil gayi.

Commentary:
Main ne kabhi bhi apne Kareem Aaqa ﷺ se duniya ki koi cheez nahi maangi, lekin unke karam ke haath ne mujhe woh sab kuch ata kar diya jo mere dil mein tha.

"Ghina-e-daarain" se murad yeh hai ke aam taur par log samajhte hain ke jis ke paas duniya ki daulat, sehat aur sukoon ho, wo ameer hai. Lekin Huzur ﷺ ne farmaya: Sirf duniya ki daulat pa lena amiri nahi, asal ameer wo hai jiska dil jo mil jaye us par raazi ho jaye.

Mukhtasar yeh ke is she’r ka matlab hai ke maine dono jahan ki daulat Huzur ﷺ se nahi maangi, lekin unke dar se mujhe har khushi, har murad mil gayi. Isi wajah se main duniya ki har museebat se mehfooz hoon. Insha-Allah, aakhirat mein bhi Huzur ﷺ ke parcham ke saaye tale hum sab mehfooz rahenge.

Couplet:

لاَ تُنْكِرِ الْوَحْيَ مِنْ رُؤْيَاهُ إِنَّ لَهُ
قَلْبًا إِذَا نَامَتِ العَيْنَانِ لَمْ يَنَمِ

Roman Arabic
Lā tunkirul wah'ya min ru'yāhu inna lahu
Qalban izā nāmatil 'aynāni lam yanami

Roman Urdu Translation
Huzur ﷺ ke khwab mein aane wali wahee ka inkar na karo,
Kyun ke unka dil aisa hai ke jab aankhein soti hain, tab bhi unka dil nahi sota.

Commentary:
Huzur ﷺ par 23 saal 6 mahine tak wahee nazil hoti rahi. Pehle 6 mahine tak aap ﷺ ko wahee khwabon mein aati thi, aur subah uska izhar ho jata tha. Phir Sayyiduna Jibreel (alayhis salaam) aap ﷺ ke saamne zahir hote aur wahee laate. 23 saal mein har 6 mahine ke hisse mein wahee ka 46wa hissa aata tha.

Agar koi shakhs yeh aitraaz kare ke sone ke waqt insaan be-khabar hota hai, kabhi khwaishon mein gum ho jata hai, toh aise lamhat par kaise bharosa kiya ja sakta hai? Kaise un lamhat ko hukm ke liye kaafi samjha ja sakta hai?

Allama Busiri rehmatullahi ta'ala alayh jawab dete hain ke yeh haalat us shakhs par lagu hoti hai jiska dil khwaishon mein gum ho, lekin hum us paak zaat ki baat kar rahe hain jinki neend aur bedari barabar hai. Allah ne unko yeh qudrat di ke sote hue bhi unka dil Allah ki taraf mutawajjeh rehta hai.

Huzur ﷺ ne farmaya: "Meri aankhein soti hain, lekin mera dil nahi sota."
Ek riwayat mein hai: "Agar Allah chahta toh mujhe hamesha bedaar rakhta, lekin mujhe sula diya, taake yeh baad walon ke liye sunnat ho jaye."

Wahee (Revelation) ki Tashreeh:

Lughat mein wahee ke kayi ma'ani hain:
1. Ishara (ishara karna)
2. Risalat (paighaam)
3. Ilhaam (dil mein dalna)
4. Kalaam-e-khafi (chhupa hua paighaam)

Shari'at ke mutabiq, Allah ke paighaamat ko wahee kehte hain, jo anbiya par nazil hote hain. Yeh zahiri bhi ho sakte hain aur posheeda bhi. Zahiri wahee ki teen qismein hain:
1. Wo Wahee jo farishte aasman se laate hain, Quran isi tarah nazil hua.
2. Khaas isharaat, jinhein farishte sunte hain.
3. Allah ki taraf se paighaam jo anbiya ke dil mein daal diye jate hain, yeh zaroori nahi ke kisi khaas waqt ho, yeh sote ya jaagte dono halat mein ho sakta hai. Yeh ilhaam-e-ilahi hai.

Ek hadith mein hai ke Allah neend mein bhi momin se baat karta hai. Ab yeh samajhna zaroori hai ke sahi khwab teen qisam ke hote hain:
1. Wo khabar jo kisi farishte ke zariye milti hai.
2. Wo khaufnaak khwab jab mo'min gunahon ki taraf jata hai.
3. Wo ilhaam jo faida mand ho, jaise hajj karne ka hukm ya tahajjud padhne ka hukm.

Jhootay khwab bhi teen qisam ke hote hain:
1. Himmat ka khwab – din bhar jo socha, raat ko khwab mein dekh liya.
2. Bimari ka khwab – is se khaufnaak khwab aata hai, is ki fikr nahi karni chahiye.
3. Shaytani khwab

Yeh tamam qisam ke khwab anbiya ke siwa sab ko aate hain. Anbiya ke khwab hamesha sach hote hain aur Wahee kehlate hain. Un par amal karna lazim hai.

Isi liye Huzur ﷺ ne farmaya: "Nek momin ka khwab anbiya ke noor ka 46wa hissa hai."

Couplet:

وَذَاكَ حِينَ بُلُوغ مِّن نُّبُوَّتِهِ
فَلَيْسَ يُنْكَرُ فِيهِ حَالُ مُحْتَلِمِ

Roman Arabic
Wazāka heena bulūghim min nubuwwatihi
Falaysa yunkaru feehi haalu muhtalimi

Roman Urdu Translation
Aur yeh Wahee us waqt aayi jab Huzur ﷺ ne nabuwat ke kamaal ko paa liya tha,
Toh phir is mein kisi bhi halat ka inkar nahi kiya ja sakta, jaise baaligh hone par kisi ki halat ka inkar nahi hota.

Commentary:
Wahee khwab mein is liye aayi ke Huzur ﷺ nabuwat ke kamal tak pohonch chuke thay.
Jaise jab koi baaligh ho jata hai aur usay ihtilam (wet dream) ho jaye, toh koi is par aitraaz nahi karta, balkeh isay baaligh hone ki nishani samjha jata hai.

Isi tarah Huzur ﷺ par Wahee unke paak khwabon mein is liye aayi ke aap ﷺ ne nabuwat ke kamal ko paa liya tha, aur abhi zahiri taur par nabuwat ka izhar nahi hua tha.
Huzur ﷺ ne farmaya: "Main us waqt bhi Nabi tha jab Adam (alayhis salaam) abhi mitti aur rooh ke darmiyaan mein thay."

Toh jab baaligh hone par ihtilam ko sab qabool kar lete hain, toh phir Huzur ﷺ ke paak khwabon mein Wahee aane ko kyun nahi qabool kiya jata?

Couplet:

تَبَارَكَ اللهُ مَا وَحَيٌ بِمُكْتَسَبٍ
وَلاَ نَبيٌّ عَلَى غَيْبٍ بِمُتَّهَمِ

Roman Arabic
Tabaarakallahu ma wahyun bimuktasabin
Wa laa nabiyyun 'ala ghaybin bimuttahami

Roman Urdu Translation
Bari barkat wala hai Allah! Wahee mehnat se hasil nahi hoti,
Aur na hi koi Nabi ﷺ par ghaib hasil karne ka ilzam lagaya ja sakta hai.

Commentary:
Allah ki rehmat aur fazl bohat azeem hai. Wahee (paighaam) mehnat ya koshish se hasil nahi hoti, jaise nekiyon ka sawab mehnat se milta hai.

Kashf aur mukaashifaat (baten khul jana) mujahida aur riyaazat (mehnat aur ibadat) se mil sakte hain, lekin Wahee aur Nabuwat sirf Allah ke fazl se milti hai. Chahe koi poori raat Allah Allah karta rahe, phir bhi Wahee nahi mil sakti. Wahee aur nabuwat sirf Allah ki marzi se milti hai, jise Allah chahe, usko Nabi bana deta hai.

Ab nabuwat ka darwaza band ho chuka hai, aur hamesha ke liye band ho gaya hai.

Huzur ﷺ ne farmaya: "Main aakhri Nabi hoon, mere baad koi Nabi nahi aayega."

Couplet:

كَمْ أَبْرَأَتْ وَصِبًا بِاللَّمْسِ رَاحَتُهُ
وَأَطْلَقَتْ أَرِبًا مِنْ رِبْقَةِ اللَّمَمِ

Roman Arabic
Kam abra'at wasiban bil-lamsi raahatuhu
Wa atlaqat ariban min ribqatil lamami

Roman Urdu Translation
Huzur ﷺ ke mubarak haath ke chhoo lene se kitne hi beemaar theek ho gaye,
Aur kitne hi pareshan logon ko unhone ghamon ki zanjeer se azaad kar diya.

Commentary:
Jab Huzur ﷺ ke mubarak haath kisi beemaar ko lagte, toh wo bilkul sehatmand ho jata. Bohat se logon ka paagalpan aur junoon ki bimari bhi door ho jati thi.

Aise log jo la ilaaj bimariyon mein mubtala thay, ya dil ke mareez thay, jo kisi hakeem ya doctor se theek nahi ho sakay, wo bhi Huzur ﷺ ki barkat se sehatmand ho jate.

Allama kehte hain ke agar koi aitraaz kare ke is paak zaat ko bhejne ki kya zarurat thi, toh jawab yeh hai ke unke mubarak haath se kitne hi beemaar theek ho gaye, jo tabahi ke qareeb thay. Hazaron log roohani bimariyon se bhi sehatmand ho gaye. Wo qaum jo jungliyon ki tarah rehti thi, ek nazar mein tameezdaar ho gayi. Jo shirk aur gumrahi ki andheron mein bhatak rahe thay, wo sab seedhe raaste par aa gaye.

Unka kirdar aisa tha ke majlis mein baith kar ek dusre ko maar dalna aam baat thi. Huzur ﷺ ke sachay kalimat ne sab kuch badal diya. Wo sar jo fakhr se oonche rehte thay, Huzur ﷺ ke samne jhuk gaye. Wo dil jo buton ki muhabbat se bhare thay, ab Allah ki wahdaniyat se bhar gaye.

Agar Huzur ﷺ is duniya mein na tashreef naa laate, toh yeh duniya andheron mein doob jati. Shirk aur kufr ke badal chhaye hue thay.

Badr ke maidan mein Abu Jahal ke bete ne Hazrat Mahooz bin Gufra (radiyallahu anhu) ka haath kaat diya. Wo apna haath utha kar Huzur ﷺ ke paas aaye. Huzur ﷺ ne us haath ko uthaya, uski jagah par rakh diya, wo bilkul theek ho gaya aur pehle ki tarah kaam karne laga. Duniya ka sab se bara surgeon bhi aisa mu’jiza nahi dikha sakta.

Hazrat Ibn Abbas (radiyallahu anhu) riwayat karte hain ke ek aurat apne paagal bete ko Huzur ﷺ ke paas laayi aur arz ki: Huzur! Mera beta paagal ho gaya hai. Huzur ﷺ ne apna mubarak haath us par rakha aur farmaya: Uske pait se nikal ja. Chhote chhote kale kutte ke bachche uske pait se nikal aaye aur wo theek ho gaya.

Maula Ali (karramallahu wajhahu) ki aankh mein dard tha, Huzur ﷺ ne apna mubarak luaab(thook mubarak) us par lagaya, subah tak aankh bilkul theek ho gayi.

Allama Kharpoti rehmatullahi ta'ala alayh kehte hain ke yeh Mo’jezaat sirf unke zamane tak nahi the, yeh qayamat tak rahenge. Aaj bhi jo dil se Huzur ﷺ se ta’alluq rakhta hai, durood shareef padhta hai aur apni haajat arz karta hai, Allah ke hukm se uski murad poori hoti hai.

Muwaheeb ke musannif kehte hain ke Allama Kasheeri rehmatullahi ta'ala alayh ne bayan kiya ke unka beta bohat beemaar tha, maut ke qareeb tha. Wo bohat pareshan thay. Raat ko unhone Huzur ﷺ ko khwab mein dekha, apne bete ki bimari ka zikr kiya. Huzur ﷺ ne farmaya: Kya tumne Aayat-e-Shifa nahi padhi? Jab aankh khuli, un ayaton ko paani par parh kar beta ko pilaya, saari pareshani door ho gayi, beta bilkul theek ho gaya.

Yeh ayatein hain:

وَيَشْفِ صُدُوْ رَ قَوْمٍ مُّؤْمِنِيْنَ
Aur momineen ke dilon ko shifa dega.

وَشِفَآءٌ لِّمَا فِي الصُّدُوْ ر
Aur dilon ke liye shifa hai.

يَخْرُجُ مِنْۢ بُطُوْنِہَا شَرَابٌ مُّخْتَلِفٌ اَلْوٰنہٗ فِيْہِ شِفَآءٌ لِّلنَّاسِ
Un ke pait se mukhtalif rangon ka mashroob nikalta hai, us mein logon ke liye shifa hai.

وَننُزِّلُ مِنَ الْقُرْاٰنِ مَا ہُوَ شِفَآءٌ وَّ رَحْمَةٌ لِّلْمُؤْمِنِيْنَ
Aur hum Quran mein Wahee nazil karte hain jo momineen ke liye shifa aur rehmat hai.

وَ اذَا مَر ضْتُ فَہُوَ يَشْفِيْنِ
Aur jab main beemar hota hoon, toh Wahee mujhe shifa deta hai.

قُلْ ہُوَ لِلَّذِيْنَ اٰمَنُوْا ہُدًى وَّ شِفَآءٌ
Keh do, yeh imaan walon ke liye hidayat aur shifa hai.

Allama Kharpoti rehmatullahi ta'ala alayh kehte hain ke hamare zamane mein bhi aisa waqia hua. Hamare ustad ki biwi dil ki beemari mein mubtala thi, raat ko cheekh cheekh kar roti thi. Padosi bhi tang aa gaye. Kai haqeem’o ne ilaaj ki koshish ki, lekin faida nahi hua.

Ustad ne mujh se kaha ke Huzur ﷺ ki bargah mein arzi likho. Main ne salaam ke sath arzi likhi aur Hajiyon ke haath Madina bhej di. Jab se wo Haji Madina pohoncha, us din se unki biwi ki cheekh band ho gayi aur wo bilkul theek ho gayi.

Hazrat Umm-e-Salma (radiyallahu anha) riwayat karti hain ke Huzur ﷺ ek jungle mein gaye. Ek hiran ne pukara: Ya Rasoolullah! Huzur ﷺ ne poocha: Kya chahiye? Usne kaha: Ya Rasoolullah! Ek baddu ne mujhe phansa liya hai, mere do bachche pahadi par hain, mujhe chhod dein, main unko doodh pila kar wapas aa jaungi. Huzur ﷺ ne poocha: Kya waqai wapas aaogi? Usne kaha: Ji haan! Huzur ﷺ ne usay chhod diya. Wo pahadi par gayi, bachchon ko doodh pilaya aur wapas aa gayi. Jab baddu ko pata chala, usne Huzur ﷺ se poocha: Aap ki kya khwaish hai? Huzur ﷺ ne farmaya: Hiran ko azaad kar do. Usne hiran ko chhod diya, hiran jungle ki taraf chali gayi aur kehti gayi: Ashhadu alla ilaha illallah wa annaka Rasoolullah.

Couplet:

وَأَحْيَتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ
حَتَّى حَكَتْ غُرَّةً فِي الأَعْصُرِ الدُّهُمِ

Roman Arabic
Wa ah'yatis sanatash sha'ba'a da'watuhu
Hatta hakat ghurratan fil ah'surid duhumi

Roman Urdu Translation
Huzur ﷺ ki dua ne sukhe saal ko zinda kar diya,
Yahan tak ke wo saal andheron mein chamakte mathe ki tarah roshan ho gaya.

Commentary:
Huzur ﷺ ki paak duaoon ki barkat se sukhe aur qahat ke saal sabzay mein badal gaye.
Unki duaon se murda zameen hari bhari ho gayi, sab kuch taaza ho gaya.
Yeh saal itna roshan ho gaya ke guzashte(pichle) aur aane wale andheron mein bhi yeh saal sab se zyada chamak raha tha.

"Ah'yat" ka matlab hai zinda kar dena. "Sana" matlab saal, "sha'baa" ghode ke chamakte mathe ko kehte hain.
Arab log "sanatash sha'baa" us saal ko kehte hain jab barish na ho, fasal na ho, yani qahat ka saal.

Is she'r ka maqsad yeh hai ke Huzur ﷺ ki duaon se qahat ka saal bhi sabzay mein tabdeel ho gaya, aur wo saal andheron mein chamak utha, jaise suraj andheron ko roshni mein badal deta hai.

Yeh waqia Hazrat Anas (radiyallahu anhu) se riwayat hai ke ek martaba sakht qahat tha. Huzur ﷺ Jumma ka khutba de rahe thay, ek baddu ne kaha: Ya Rasoolullah! Hamara maal barbad ho gaya, bachay bhook se mar rahe hain, hamare liye dua karein. Huzur ﷺ ne apne dono haath utha kar dua ki. Us waqt aasman par koi badal nahi tha. Allah ki kasam! Huzur ﷺ ke haath neeche aane se pehle, badal pahadon ki tarah chha gaye aur andhera ho gaya. Huzur ﷺ abhi mimbar se nahi utare thay ke barish shuru ho gayi. Wo barish agle Jumma tak chali.

Agle Jumma ek aur shakhs ne kaha: Ya Rasoolullah! Hamare ghar gir gaye, maal doob gaya, hamare liye dua karein. Huzur ﷺ ne dua ki: "Allahumma hawalayna wala alayna" (Ya Allah! Barish hamare gird-o-nawahon mein ho, hum par na ho). Jidhar Huzur ﷺ ungli karte, badal udhar chalay jate. Madina khushk ho gaya aur us ke gird barish hoti rahi.

Couplet:

بِعَارِضٍ جَادَ أَوْ خِلْتَ البِطَاحَ بِهَا
سَيْبًا مِنَ اليَمِّ أَوْ سَيْلاً مِنَ العَرِمِ

Roman Arabic
Bi ‘aaridhin jaada awkhiltal bitaaha biha
Sayban minal yammi aw saylan minal arimi

Roman Urdu Translation
Ek badal ne itni barish barsayi ke maano woh samandar ka toofan ho,
Ya arim ke sailab ki tarah pani beh raha ho.

Commentary:

Pichle she’r mein "ah’yat" ka lafz aaya tha, toh sawal paida hota hai ke kya qahat sirf dua se door hua ya dua qubool hone ke baad barish hui? Allama is she’r mein jawab dete hain ke "be aaridhin" yani ek badal ne itni zyada barish barsayi ke soch bhi nahi sakte thay. "Jaada" ka matlab hai bohat zyada barish. "Aarid" ka matlab hai badal.

Yeh barish itni zyada thi ke dekhne wale ko lagta tha ke yeh samandar ka toofan hai ya arim ke sailab ki tarah hai. "Arim" ek jagah ka naam hai, Saba ki qaum par azaab ke taur par sailab aaya tha. Saba ek qaum thi jo Yemen ke shehar Maahrin mein rehti thi. Wahan bohat bade baagh thay, Bilqees un ki malika thi. Unhone un baaghon ke gird unchi deewarein banwai aur paani ke liye gehre naale banwaye. Shehar bohat saaf tha, wahan makhiyan, machhar, bichhoo, keede nahi thay. Logon ko Allah ki in ne’maton par fakhr tha, lekin shukr nahi karte thay.

Allah ne un par 13 paighambar bheje, sab ne kaha ke Allah ki ne’maton ka shukr karo, lekin unhone baat nahi maani. Aakhir Allah ne un par choohon ko musallat kar diya, jo jheel ke kinare suraakh karne lage. Paani in suraakhon se shehar mein ghus gaya, deewarein toot gayi aur sab kuch doob gaya. Yeh waqia Quran mein bhi aaya hai.

Couplet:

دَعْنيِ وَوَصْفِي آيَاتٍ لَهُ ظَهَرَتْ
ظُهُورَ نَارِ القِرَى لَيْلاً عَلَى عَلَمِ

Roman Arabic
Da'ni wa wasfi aayaatil-lahu zaharat
Zuhoora naaril qira laylan 'ala 'alami

Roman Urdu Translation
Mujhe chhor do ke main Huzur ﷺ ki nishaniyon ka bayan karun jo is tarah roshan hain, jaise andheri raat mein pahaad par jalti hui aag sab ko dikhai deti hai.

Commentary:

Allama Busiri kehte hain ke main Huzur ﷺ ke Mo'jezaat aur karamaat ka bayan kar raha hoon, lekin dil mein khayal aata hai ke jab Huzur ﷺ khud hi is duniya mein sooraj ki tarah chamak rahe hain, toh in cheezon ko bayan karne ki kya zarurat hai?

Phir khud hi jawab dete hain: Ae dil ke khayal! Mujhe chhor de, main Huzur ﷺ ki nishaniyon ka bayan karna chahta hoon. Unki nishaniyan itni roshan hain ke jaise raat ke andheron mein pahaad par jalti hui aag musafiron ko raasta dikhati hai. Us roshni ki wajah se musafir raasta pa lete hain aur apne ghar tak pohonch jate hain.

Couplet:

فَالدُّرُّ يَزْدَادُ حُسْنًا وَهْوَ مُنْتَظِمٌ
وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرَ مُنْتَظِمِ

Roman Arabic
Faddurru yazdadu husnan wahuwa muntazimun
Wa laisa yanqusu qadran ghayru muntazimi

Roman Urdu Translation
Moti jab haar mein piroya jaye toh uski khoobsurti barh jati hai,
Aur jab akela ho toh bhi uski qeemat kam nahi hoti.

Commentary:
Allama Busiri kehte hain ke jaise moti haar mein piroye jane se aur bhi khoobsurat lagta hai, lekin akela bhi ho toh uski asli qeemat kam nahi hoti.

Isi tarah, main Huzur ﷺ ki tareef karun ya na karun, unka rutba na barhta hai na kam hota hai. Lekin main apni nazm ko Huzur ﷺ ki tareef se saja kar uski khoobsurti barha raha hoon, jaise moti haar mein piro kar uski khoobsurti barh jati hai.

Couplet:

فَمَا تَطَاوُلُ آمَالِ المَديح إِلَى
مَا فِيهِ مِنْ كَرَمِ الأَخْلَاقِ وَالشِّيَمِ

Roman Arabic
Fama tataawalu aamaalil madeehi ila
Ma feehi min karamil akhlaaqi wash-shiyami

Roman Urdu Translation
Huzur ﷺ ki tareef karne walon ki umeedein bhi unke azeem akhlaaq
Aur aadaton tak nahi pohonch sakti.

Commentary:
Allama Busiri kehte hain ke Huzur ﷺ ki tareef karne wale jitni bhi koshish kar lein, unki azeem akhlaaq aur unki shaan ki meethas tak koi nahi pohonch sakta. Unki tareef insaan ki bas ki baat nahi.

Aap ﷺ ki shaan Allah hi behtar jaanta hai. Aur Allah ki zaat ki tareef Huzur ﷺ se behtar koi nahi kar sakta. Duniya ki har cheez khatam ho jayegi, lekin Huzur ﷺ ki shaan aur unka maqam hamesha baaqi rahega.

A'la Hazrat Imam Ahmad Raza Khan rehmatullahi ta'ala alayh farmate hain:

Khuda ki raza chahte do aalam,
Khuda chahta hai raza e Muhammad

Allah aur Huzur ﷺ ke darmiyan kitni pyari nisbat hai,
Sab apna maqsad Muhammad ﷺ ki raza se paate hain.
Allah un aankhon ko pyar se dekhta hai,
Jo Muhammad ﷺ ke chehre ko dekhti hain.

Couplet:

آيَاتُ حَقٍّ مِنَ الرَّحْمَانِ مُحْدَثَةٌ
قَدِيمَةٌ صِفَةُ المَوْصُوفِ بِالقِدَمِ

Roman Arabic
Aayaatu haqqim minar Rahmaani muh'dasatun
Qadeematun sifatul mawsoofi bil-qidami

Roman Urdu Translation
Yeh Quran ki aayatein, jo Rehman ki taraf se haqq hain, nayi bhi hain,
aur qadeem bhi hain, jaise Allah ki sifat qadeem hai.

Commentary:
Allama Busiri kehte hain ke Quran ki aayatein Allah ki taraf se haqq hain, aur yeh aayatein nayi bhi hain (yani abhi nazil hui hain), lekin asal mein yeh qadeem(hamesha se) hain, jaise Allah ki sifat qadeem hai.

Pichle ash'aar mein Allama ne Huzur ﷺ ke faza'el bayan kiye, ab daleel ke taur par Quran se saboot pesh kar rahe hain. Jo kuch bhi faza'el bayan kiye, wo sab Quran mein maujood hain.

Yahan Allah ka naam "Rehman" istemal kiya, kyun ke Quran ka nazil hona sari makhlooq ke liye Allah ki rehmat hai. Isi liye Allama ne isi naam ko chuna.

Pehli line mein "muh'dasatun" ka lafz istemal kiya, jo nayi cheez ke liye hai, aur doosri line mein "qadeematun" ka lafz istemal kiya, jo purani cheez ke liye hai. Matlab yeh hai ke Quran ki aayatein nazil to ab hui hain, lekin asal mein yeh Allah ke qadeem ilm ka hissa hain.

Couplet:

لَمْ تَقْتَرِنْ بِزَمِانٍ وَهْيَ تُخْبِرُنَا
عَنْ المَعَادِ وَعَنْ عَادٍ وَعَنْ إرَمِ

Roman Arabic
Lam taqtarin bi zamaniw wahya tukbiruna
A'nil ma'adi wa 'an 'aadin wa 'an irami

Roman Urdu Translation
Quran ki aayatein kisi ek zamane ke liye nahi hain,
Yeh humein qayamat, Aad ki qaum aur Iram ke bare mein bhi batati hain.

Commentary:
Quran ki aayatein kisi khaas daur ke liye nahi, balkeh har zamane ke liye hain.
Yeh aayatein qayamat, aakhirat, Aad ki qaum aur Iram ke shehar ke waqiat bayan karti hain.

Allama yahan yeh wazeh karte hain ke Quran ki aayatein qadeem is liye bhi hain ke yeh kisi ek daur tak mehdood nahi, balkeh har daur ke liye hain. Iski asal shuruat se hai.

Quran humein qayamat ke din, aakhirat, Aad ki qaum (jo Yemen mein thi) aur Iram (ek shehar) ke waqiat batata hai. Aad ki qaum ne Allah ko bhula diya tha, buton ki puja karte thay. Allah ne Hazrat Hud (alayhis salaam) ko bheja, lekin unhone inkaar kiya. Allah ne teen saal tak barish band kar di, phir jab unhone dua ki, Allah ne teen badal bheje, unhone kala badal chuna, us se tez aandhi aayi aur sab tabah ho gaye. Sirf Hazrat Hud (alayhis salaam) aur un par imaan lane wale bach gaye.

Iram bhi Aad ki tabah shuda qaum ka shehar tha. Quran mein hai: "Kya tumne nahi dekha ke tumhare Rab ne Iram walon ke saath kya kiya, jo unche sutoon wale thay, jaise un jaisa koi shehar nahi tha." (Surah Fajr)

Shaddaad ne Iram mein jannat jaisa shehar banaya tha, lekin Allah ke azaab se sab tabah ho gaye.

Couplet:

دَامَتْ لَدَيْنَا فَفَاقَتْ كُلَّ مُعْجِزَةٍ
مِنَ النَّبِيِّينَ إِذْ جَاءَتْ وَلَمْ تَدُمِ

Roman Arabic Translation:
Daamat Ladayna Fafaaqat Kulla Mu'jizatin
Minan Nabiyeena Iz Jaa'at Walam Tadumi

Roman Urdu Translation:
Quran ka mo'jiza hamesha hamare paas rahega, yeh sab nabi ki mo'jizaat se afzal hai,
Kyun ke dusre anbiya ke mo'jizaat jab aaye to kuch arsa rahe, phir khatam ho gaye.

Commentry:
Quran ka mo'jiza hamesha baaqi rahega. Yeh mo'jiza dusre anbiya ke mo'jizaat se zyada afzal hai kyun ke dusre anbiya ke mo'jizaat kuch arsa ke liye the, phir khatam ho gaye. Quran ki ayatein hamesha hamare paas rahegi aur yeh mo'jiza Huzur sallallahu alayhi wasallam ﷺ ka zinda mo'jiza hai. Yeh sab anbiya ke mo'jizaat se zyada afzal hai kyun ke jo mo'jizaat dusre anbiya laaye, woh baad me nahi rahe. Quran ka yeh mo'jiza, jo sabit karta hai ke Huzur sallallahu alayhi wasallam ﷺ Allah ke Nabi hain, sab se afzal mo'jiza hai, jo qayamat tak rahega.

Jab se Quran nazil hua, aaj tak aur qayamat tak, koi bhi aqalmand ya expert Quran ki kisi ayat ka muqabala nahi kar saka. Mashhoor danishwar bhi Quran ki choti si ayat ka jawab nahi de sake. Allah ki ek aur ajeeb qudrat yeh hai ke jo bhi Quran ki kisi ayat ka muqabala karne aaya, chahe woh kitna bhi fasih-o-baligh tha, woh itna be-zuban ho gaya ke baad me bachon ki kitaabein bhi nahi samajh saka.
Musailma Kazzaab ne bhi nabuwat ka dawa kiya aur apne upar Wahee aane ka dikhawa kiya, lekin woh bhi zaleel ho kar naakam ho gaya.

Mo'jizaat ki Tashreeh:

Mo'jiza woh amal hai jo aadat ke khilaf ho, jab kafir inkar karte to un par yeh mo'jizaat zahir kiye jate.

Jo log muqabala karne aate, woh mo'jizaat dekh kar be-bas ho jate.
Yeh kaam jo aadat ke khilaf hain, 8 qisam ke hain. Yeh mo'jizaat momin aur kafir dono par zahir hote hain.

Jo mo'jizaat anbiya par zahir hue, woh do qisam ke hain: unki aamad se pehle aur unki aamad ke baad.

Aamad se pehle jo kaam zahir hue, unko Arhaasaat kehte hain.

- Yani Huzur sallallahu alayhi wasallam ﷺ ki paidaish se pehle jo mo'jizaat zahir hue.

Jo mo'jizaat unki paidaish ke baad zahir hue, unko Mo'jiza kehte hain.

- Jo mo'jizaat buzurg dikhate hain, jo unki aadat ke khilaf hote hain, unko Karaamat kehte hain.

- Agar koi nek shakhs koi mo'jiza dikhaye to usko Mahunat kehte hain.

- Agar koi gunahgaar koi cheez dikhaye to usko Istidraaj kehte hain.

- Agar yeh kaam taleem aur ilm ke khilaf ho to usko Sihr kehte hain.

- Agar bina taleem aur ilm ke ho to usko Ibtila kehte hain, jaise Firoun ne dikhaya tha aur Dajjal dikhayega.

- Agar koi kuch dikhana chahe aur woh uski marzi ke khilaf ho jaye to usko Ahaanat kehte hain.
- Jaise Musailma Kazzaab ne ek kamzor ankh wale ke liye dua ki, lekin doosri ankh aur bhi kharab ho gayi.

A'la Hazrat ka Qaul:

Allah us shakhs ko pasand karta hai jo aapka banda hai,
Allah us shakhs ko pasand nahi karta jo aapka dushman hai.

Couplet:

مُحْكَّمَاتٌ فَمَا تُبْقِيْنَ مِنْ شُبَهٍ
لِذِي شِقَاقٍ وَمَا تَبْغِيْنَ مِنْ حَكَمِ

Roman Arabic
Muhakkamaatun fama tubqeena min shubahin
Lizi shiqaaqin wa ma tabgheena min hakami

Roman Urdu Translation
Mazboot daleelon wali aayatein hain, to ab kisi mukhalif shakhs ke liye koi shak nahi rehta,
Aur na hi kisi faisla karne wale ke liye koi gunjaish rehti hai.

Commentary
Muhakkimaat lafz, Muhkim se nikla hai. Is she'r me yeh lafz itni mazboot daleel ke liye aaya hai ke koi bhi is me tabdeeli nahi kar sakta. Idiom ki bunyaad par, Muhkim wo ahkaam hain jo Quran ki aayaton se sabit hain, aur yeh kisi bhi tabdeeli ya badlaw ke mohtaaj nahi hain.

Ab sawal paida hota hai ke kya Allama ne sirf Muhakkimaat aayaton ka rutba bataya hai ya unke nazdeek tamam aayatein Muhakkimaat hain? Agar sirf Muhakkimaat aayaton ka yeh rutba hai, to doosri aayaton ka kya rutba hai? Yeh zaroori tha ke woh isko wazeh karte. Agar tamam aayatein Muhakkimaat hain, to phir asoolon ne Muhkim, Mufassir (tafseer karne wale), Zaahir (zaahir maani), Baatin (chhupe maani), Mutashabih (milti julti) kyu likha? Yeh qisam kyu likhi gayi?

Allama Kharpoti (رہمت اللہ تعالیٰ علیہ) farmate hain ke Allah ne lafz Muhakkimaat ko faili maani me istemal kiya hai, na ke idiom ki bunyaad par. Mukhtasar yeh ke is she'r ka poora maqsad yeh hai ke Quran ko kisi mazeed hukum ki zarurat nahi, balke tamam ahkaam aur usool usi ke mutabiq hain.
Kuch bhi aisa nahi jo Quran par ghalib aa sake.
Yeh she'r is aayat ki taraf ishara karta hai:

"Wohi hai jis ne aap ﷺ par yeh kitaab nazil ki, is me kuch aayatein mazboot maani wali hain, jo asal kitaab hain, aur kuch doosri aayatein hain jin ke maani doosri aayaton se milte julte hain."

Couplet:

رَدَّتْ بَلاَغَتُهَا دَعْوَى مُعَارِضِهَا
رَدَّ الغَيُورِ يَدَ الجَانِي عَنِ الْحُرَمِ

Roman Arabic
Raddat balaaghatuha da'wa mu'aridiha
Raddal ghayoori yadal-jaani anil hurami

Roman Urdu Translation
Quran ki fasahat ne us ke mukhalif ke da'wa ko wapas kar diya,
Jaise ghayoor aadmi apne ghar walon ko badnazar se bachata hai.

Commentary:
Quran ki khoobsurti aur balaghat ne tamam aitraazat ko daba diya hai. Yeh is tarah mehfooz hai jaise kisi izzatdar aadmi ka gharana hota hai. Koi bhi Quran ki aayaton par aitraaz ya challenge karne ki himmat nahi kar sakta. Woh is qadar be-bas ho jata hai jaise koi ghayoor shakhs apne ghar walon ko kisi badnazar gunahgar se mehfooz rakhta hai.

Couplet:

لَـهَا مَعَانٍ كَمَوْجِ البَحْرِ فِي مَدَدٍ
وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالقِيَمِ

Roman Arabic
Laha ma'aani kamowjil bahri fee madadin
Wa fawqa jawharihi fil husni wal qiyami

Roman Urdu Translation
Quran ke maani samundar ki lehron ki tarah hain jo lagataar barhte rehte hain,
Aur apni khoobsurti aur qeemat me samundar ke motiyon se bhi zyada hain.

Commentary:
Quran ki aayaton ka rawan aur behtay huay lehron ki tarah hai, jaise samundar ki lehrain. Haqeeqat me yeh samundar ke chhupe khazano se bhi zyada qeemti aur khoobsurat hain. Yeh tasleem karna chahiye ke Quran ke alfaaz me itne ma'ani hain ke woh samundar ki lehron ki misaal hain. Khazane ki qeemat aur khoobsurti bhi is ke muqablay me kuch nahi. Chahe moti kitna bhi qeemti ho, us ki ek qeemat hoti hai, lekin Quran ki aayaton ki koi qeemat nahi lagai ja sakti.
Yeh be-misaal hain.

Sufiya ne farmaya ke agar Quran ke asal maani zaahir ho jayein to asmaan aur zameen us ke noor ka bojh bardasht nahi kar sakte.
Quran me hai:

"Agar hum yeh Quran kisi pahad par utaar dete to tum dekhte ke woh Allah ke khauf se jhuk jata aur toot jata, aur yeh misaalein hum logon ke liye bayan karte hain, shayad woh soch samajh lein."

Allah ne asal me is par parda daal diya hai, taake insano ke dil is ko bardasht kar saken.
Jis tarah jism ki adab ruh ki adab se hai, usi tarah Quran ke alfaaz ki izzat us ke maani ki azmat ke neeche hai.

Huzur ﷺ ne farmaya:
Ulama ki rooh kabhi Quran se puri tarah sayr nahi hoti.
Woh Quran ki ajeebiyan aur mithas ka maza jaante hain. Woh tamam nishaniyon, mo'jizaton, ajz o inkisari, behtareen andaz aur kamal ki ajeebiyan samajhte hain.
Allama Sharfuddin Busiri (رحمت اللہ تعالیٰ علیہ) agle she'r me farmate hain:

Couplet:

فَمَا تُعَدُّ وَلاَ تُحْصَى عَجَائِبُهَا
وَلاَ تُسَامُ عَلَى الإِكْثَارِ بِالسَّأَمِ

Roman Arabic
Fama tu'addu wa la tuhsaa ajaa'ibuha
Wa la tusaamu 'alal iksaari bis-sa'ami

Roman Urdu Translation
Quran ki ajeebiyan na gin sakte hain aur na hi unhein shumaar kiya ja sakta hai,
Aur zyada parhne par bhi insaan kabhi bore nahi hota.

Commentary:
Quran ki chhupi hui ajeebiyan be-had hain. Chahe kitni bhi dafa gin lo, insaan ki chahat kabhi poori nahi hoti. Jis tarah Quran ki khoobsurti zaahir hoti rehti hai, usi tarah insaan ki chahat bhi barhti rehti hai. Kabhi aisa nahi hota ke koi thak kar ruk jaye ya bore ho jaye. Balki jitna samundar ki lehron ko samajhne ki koshish karta hai, utni hi us ki chahat barh jati hai.

Isi liye Quran me farmaya gaya hai ke agar duniya ke tamam darakht qalam ban jayein aur samundar us ki siyahi ban jaye, to bhi Allah ke kalimat khatam nahi honge.

Beshak Allah sab se izzat wala aur sab se zyada ilm wala hai.
Kuch ulama ne farmaya hai ke Quran ke har lafz ke 70 maani hain.

Couplet:

قَرَّتْ بِهَا عَيْنُ قَارِيْهَا فَقُلْتُ لَهُ
لَقَدْ ظَفِرْتَ بِحَبْلِ اللهِ فَاعْتَصِمِ

Roman Arabic
Qarrat biha aynu qaari'iha faqultu lahu
Laqad zafirta bihablillahi fa'tasimi

Roman Urdu Translation
Quran parhne wale ki aankh thandi ho jati hai, to maine us se kaha
Ke tum Allah ki rassi ko pakar kar kamyab ho gaye ho, is se mazbooti se wabasta raho.

Commentary:
Allama kehte hain ke Quran me aisi mithas hai ke parhne wale ko sukoon milta hai aur woh mehfooz rehta hai. Kyunkay is ki tilawat se insaan ko azaadi milti hai, isi liye Allama ne us ko mubarakbaad di aur kaha:
Tumne apne dil par fatah pa li hai.

Dusri baat yeh she'r us hadith ki taraf bhi ishara karta hai:
Huzur ﷺ ne farmaya:
Main tumhare darmiyan do cheezen chhor kar ja raha hoon, jab tak tum unhein mazbooti se pakde rakhoge, kabhi gumrah nahi hoge.
Woh hain Quran aur meri sunnat.
Quran aur hadith Allah ki mazboot rassi hain.
Yahi sab se behtareen roshni aur sab se mazboot seedha raasta hai.

Couplet

إِنْ تَتْلُهَا خِيفَةً مِنْ حَرَّ نَارِ لَظَى
أَطْفَأْتَ حَرِّ لَظَىَ مِنْ وِرْدِهَا الشَّبِمِ

Roman Arabic
In tatluha kheefatan min harra naaril lazhi
Atfa'ta harri lazha min wirdiha shabami

Roman Urdu Translation
Agar tum Quran ko dozakh ki aag ke darr se parho,
To us ki tilawat se dozakh ki aag thandi ho jati hai.

Commentary:
Agar tum Quran ki aayatein dozakh ki aag ke khauf se parho, to Quran ki tilawat se aag bujh jati hai. Ulama ne farmaya hai ke Quran ki tilawat me, us ko dekh kar parhna bin dekhe parhne se afzal hai, kyun ke Quran ko uthana, dekhna aur parhna bhi aankhon ki ibadat hai.

Is tarah insaan us ke maani par bhi ghour kar sakta hai.
Isi liye Sahaba-e-Kiraam Quran ko dekh kar parhte the.
Moula Ali (karramullahu wajhahu) ne farmaya ke teen cheezen safra nikal deti hain:
1. Roza
2. Miswak
3. Quran ki tilawat

Ulama ne kaha ke Quran ko dekhna bhi ibadat hai, jaise Kaaba ko dekhna ibadat hai.
Huzur ﷺ ne farmaya: Quran ki tilawat jari rakho, kyun ke har harf par Allah das nekian ata karta hai.

Ek buzurg ka waqia hai ke woh har raat Surah Taaha parhte the, subah tak.
Ek din jab Surah Taaha mukammal ki aur so gaye, to khwab me ek buzurg ko dekha jo kai kitaabein liye hue the. Unhone woh kitaabein kholi to dekha ke Surah Taaha likhi hui hai.
Har harf ke neeche das nekian likhi hui hain. Ek harf ke neeche koi neki nahi thi.
Unhone pucha ke maine yeh lafz bhi parhata, is ke neeche neki kyu nahi?
Buzurg ne jawab diya: Tumne theek kaha, tumne yeh lafz bhi parhata.
Maine bhi is ke neeche nekian likh di thi, lekin arsh se ek munadi ne kaha ke in nekion ko mita do. To maine mita diya. Woh rone lage. Buzurg ne kaha: Jab tum yeh lafz parh rahe the, ek aadmi guzar raha tha, aur us ko dikhaane ke liye tumne yeh lafz zor se parh diya. Isi fakhr ki wajah se yeh nekian mita di gayi.

Muqamaat me hai ke ek shakhs Huzur ﷺ ke paas aaya aur pucha: Jo apne bachon ko Quran sikhaata hai, us ko kya ajar milega? Huzur ﷺ ne farmaya: Quran Allah ki kitaab hai. Main tumhein jawab dunga jab Sayyidina Jibreel (alayhis salaam) aayenge. Usi waqt Sayyidina Jibreel (alayhis salaam) aaye. Huzur ﷺ ne unse yeh sawal kiya.
Unhone kaha: Mujhe iska jawab nahi maloom, main Allah se puch kar aata hoon.

Woh gaye, phir wapas aaye aur kaha: Allah ne aap ﷺ ko salam bheja hai aur farmaya hai: Jo apne bachon ko Quran sikhaata hai, Allah us ko jannat me sone ka shehar ata karega, jis me hazaar bastiyan hongi, har basti me hazaar ghar honge.

Ek hadith me hai ke jo Quran ki tilawat karta hai aur us par amal karta hai,
to qayamat ke din us ke walidain ko aisa taj pehnaya jayega jo itna chamkega ke sooraj bhi sharminda ho jayega.

Couplet:

كَأَنَّهَا الحَوْضُ تَبْيَضُّ الوُجُوهُ بِهِ
مِنَ العُصَاةِ وَقَدْ جَاءُوهُ كَالحُمَمِ

Roman Arabic
Ka annaha al-hawzu tabyaddu al-wujoohu bihi
Minal usaati wa qad jaa'oohu kal humami

Roman Urdu Translation
Quran ki aayatein aise hain jaise Hauz-e-Kausar, jin se gunahgaaron ke chehre safed ho jate hain,
Jo keley ki tarah siyah ho chuke hote hain.

Commentary:
Alif aur Laam "Hauz" par samajh ki qasam hai. Yahan Hauz se murad Hauz-e-Kausar hai.
Hauz-e-Kausar woh taalab hai jiska waada Huzur ﷺ ne farmaya hai. Huzur ﷺ ne farmaya:
Mera Hauz itna bara hai ke ek kinare se doosre kinare tak ek mahina lag jaye.
Us ka paani doodh se bhi zyada safed, aur mushk se bhi zyada khushbu daar hai,
aur us par itne pyale hain ke sitaron se bhi zyada hain. Jo bhi us se peega, kabhi pyaasa nahi hoga.
Ab sawal paida hota hai ke Qayamat ke din sab se pehle Hauz-e-Kausar aayega ya Pul-Siraat? Allama Qurtabi kehte hain ke Pul-Siraat pehle aayega, lekin durust yahi hai ke Hauz-e-Kausar pehle aayega.
Imam Ghazali (رہمت اللہ تعالیٰ علیہ) kehte hain ke jo yeh samjhe ke Pul-Siraat pehle aayega, woh ghalat hai.
Qurtabi kehte hain ke mumkin hai Hauz pehle aaye, kyun ke log qabar se uth kar pyaase honge, to sab se pehle Hauz ki taraf jayenge.

"Kal Humami" ka matlab hai koyla, lekin ek aur manzil hai jise "Faham" kehte hain.
Faham wo lakri hai jo jal kar koyla ban jaye, aur us ke baad jab woh jal kar raakh ban jaye to usay "Hummah" kehte hain.
Hummah ek garam chashma bhi hai jahan log kharish se bachne ke liye ghusal karte hain.

Ek hadith me hai ke kuch gunahgaar Ummat ko aag me dala jayega, aur un ke gunahon ke hisaab se woh jalenge. Phir unhein nikaal kar Nahr-e-Hayaat me ghusal diya jayega,
jis se un ki saari siyahi door ho jayegi aur woh safed ho jayenge.
Yeh she'r bhi us hadith ki taraf ishara karta hai ke Quran Qayamat ke din chhote bade gunahgaaron ki shafaat karega. Jo us ki tilawat karega aur amal karega, Quran us ke darajat buland karega, aur jo tilawat karega lekin amal nahi karega, us ko jahannum me daal dega.

Couplet:

وَكَالصِّرَاطِ وَكَالمِيزَانِ مَعْدِلَةً
فَالقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمِ

Roman Arabic

Wakaa-siraati wakal-meezaani ma‘dilatan
Fal-qistu min ghayriha fin-naasi lam yaqumi

Roman Urdu Translation
Quran ki aayatein Pul-Siraat aur tarazu ki tarah insaaf karne wali hain,
Is ke baghair insano me insaaf qayam nahi ho sakta.

Commentary:
Pul-Siraat ke bare me Allama Kharpoti (رحمت اللہ تعالیٰ علیہ) farmate hain ke yeh ek pul hai jo jahannum ke upar hai. Tamam momin aur kafir ko is par se guzarna hoga.
Yeh pul baal se bhi patla aur talwar se bhi tez hai. Huzur ﷺ is par khade honge aur un ke mubarak labon se yeh alfaaz nikal rahe honge:
"Ya Rabbi Sallim, Sallim."
Log is pul ko par karte hue pareshan honge. Anbiya aur momineen asaani se is ko par kar lenge.

Meezaan wo tarazu hai jis par aamaal tole jayenge.

Couplet:

لاَ تَعْجَبَنْ لِحَسُودٍ رَاحَ يُنْكِرُهَا
تَجَاهُلاً وَهْوَ عَيْنُ الحَاذِقِ الفَهِمِ

Roman Arabic

Lah tah’jaban lihasoodir raaha yunkiruha
Tajaahulan wahuwa aynul haaziqil fahimi

Roman Urdu Translation
Hairan mat ho agar koi hasad karne wala in ki achhaiyon ka inkar kare,
Woh jaanta bujhata inkar karta hai jab ke woh samajhdar aur aqalmand hai.

Commentary:
Quran dono deen aur duniya ke liye faidemand hai. Is se mukhtalif faide aur ajeebiyan hasil hoti hain.

Agar koi hasad karne wala, jaahil ya samajhdar shakhs bhi inkar kare, to hairan mat ho, kyun ke is ki wajah agle ash’aar me bayan ki gayi hai.

Couplet:

قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ
وَيُنْكِرُ الفَمُ طَعْمَ المَاءِ مِنْ سَقَمِ

Roman Arabic
Qad tunkirul-aynu zaw’ash-shamsi min ramadin

Wa yunkirul-famu ta'mal ma'i min saqami

Roman Urdu Translation
Kabhi kabhi aankh bimari ki wajah se sooraj ki roshni ko nahi dekh sakti,
Aur bimaar mooh paani ka maza nahi mehsoos kar sakta.

Commentary:
Qad tunkiru ke baad zaw'ash-shams is liye istemal hua ke is ki roshni noorush-shams se bhi zyada taqatwar hai. Mukammal roshni ko zaw kehte hain. Ho sakta hai koi yeh aitraaz kare ke Allah ne Quran me farmaya:
Allah asmaanon aur zameen ka noor hai.

Yeh sabit karta hai ke yahan sab se taqatwar roshni murad hai. Jo tafseer ka ilm nahi rakhta, woh aise aitraaz karega. Haqeeqat me is aayat ka matlab yeh hai ke Allah asmaanon aur zameen ko roshan karta hai.

To is she'r ka matlab yeh hai ke jis tarah bimaar aankh roshni ko pasand nahi karti,
aur jis tarah bimaar mooh paani ka maza nahi le sakta, usi tarah kafir Huzur ﷺ ki fazilat aur Quran ki khasoosiyat ko bura samajhte hain.

Quran me hai: Un ke dilon me bimari hai, to Allah ne un ki bimari barha di.
Aur ek jagah hai: Woh behre, goonge, andhe hain, aur woh kabhi wapas nahi aayenge.

Couplet:

يَا خَيْرَ مَنْ يَمَّمَ العّافُونَ سَاحَتَهُ
سَعْيًا وَفَوْقَ مُتُونِ الأَيْنُقِ الرُّسُمِ

Roman Arabic
Ya khayra man yammamal 'afoona saahatuhu

Sa’yan wa fawqa mutoonil aynuqi rusumi

Roman Urdu Translation
Aey sab se behtareen shakhs! Aapki bargah me mohtaaj log paidal bhi aate hain
Aur oonton par safar kar ke bhi teri ziarat ke liye aate hain.

Commentary:
Pichle she’r ka andaz chup tha, lekin ab shiddat-e-tamanna ne bechain kar diya, is liye yeh tasawwur karta hai ke woh Huzur ﷺ ki bargah me khada hai aur yeh alfaaz keh raha hai:
Aey sab se azeem! Aapki bargah me mohtaaj log badi umangein le kar paidal bhi aate hain aur oonton par safar kar ke bhi apni murad paane ke liye aate hain.

Couplet:

وَمَنْ هُوَ الآيَةُ الكُبْرَى لِمُعْتَبِرٍ
وَمَنْ هُوَ النِّعْمَةُ العُظْمَى لِمُغْتَنِمِ

Roman Arabic Translation;
Wa man huwa al-ay’at-ul-kubra limu'tabirin
Wa man huwan-ni'mat-ul-uzma limughtanimi

Roman Urdu Translation:
Aur wohi hain jo sab se badi nishani hain un logon ke liye jo samajh rakhte hain,
Aur wohi hain sab se badi ne'mat un logon ke liye jo faida uthana chahte hain.

Commentry:
Huzoor ﷺ ki paak zaat un logon ke liye sab se badi nishani hai jo naseehat qabool karte hain. Un ki aamad un logon ke liye bohat badi ne'mat hai jo isay ne'mat samajhte hain.
Huzoor ﷺ ki paak zaat, un logon ke liye sab se badi nishani hai jo hidayat qabool karte hain.
Jo log un ka rutba samajh lete hain, un ke liye yeh sab se badi ne'mat hai.
Yeh sab se badi ne'mat duniya aur aakhirat dono ke liye hai.

Yeh ne'matein do qisam ki hain:
1. Sukoon, sehat aur khanay peenay ke mazay waghera.
2. Bimari, buraiyan aur ghurbat door ho jati hai.

Huzoor ﷺ ke paas dono khubiyan hain.
Aap ﷺ ne humein sehat, khanay peenay ke usool, sehat ki hifazat ke tareeqe aur miyan biwi ke taalluqaat ke qawaid sikhaye.
Dusri ne'mat bhi humein aap ﷺ se mili, ke aap ﷺ ne bimariyan, buraiyan aur sakht ghurbat door ki, aur sabr karna sikhaya.

Sufiya ki kitabon ke mutabiq 6 ne'matein hain:
1. Pehli ne'mat rooh hai. Isay farmabardari aur inkisari ki taraf lagana chahiye.
2. Dusri ne'mat dil hai, jo imaan se bhara ho aur dil ko is taraf lagana chahiye.
3. Teesri ne'mat ruhaniyat hai, jo khauf ke zariye qaaboo ki jati hai.
4. Chouthi ne'mat hiss hai, jo hidayat aur nasihat se badli ja sakti hai.
5. Panchvi ne'mat ilm hai, jo zikr aur Quran ki tilawat se hasil hota hai.
6. Chhati ne'mat muhabbat hai, jo us nigah aur mahboob ki muhabbat se juri hoti hai, do baazu ke faaslay ya us se kam par.

Is she'r mein Meraaj ke waqiat ka zikr hai.

Huzoor ﷺ Meraaj par kyun gaye?
Aasmaan ke farishton ne chaar qawaneen par hazaron saal behas ki, lekin jawab na mil saka. Huzoor ﷺ ki paak aamad ke baad, farishton ko yaqeen ho gaya ke ab yeh masail is paak zaat se hal ho jayenge.
Unhon ne ikhlas ke sath Allah se darkhwast ki.

Allah ne apne mahboob Rasool ﷺ ko Qaaba Qawsayn bulaya. Is jagah ka ek raaz yeh hai ke Huzoor ﷺ ne farmaya: Main ne apne Rab ko behtareen soorat mein dekha.
Us ne mujh se farmaya: Aey mere mahboob! Woh kaun se qawaneen hain jin par mere farishtey itne arsay se behas kar rahe hain? Main ne arz ki: Aey Rab! Tu behtar jaanta hai.
Phir us ne apne dast e qudrat mere kandhon par rakhe, jisse mere dil mein thandak mehsoos hui. Phir poocha: Aey mahboob! Ab tumhe maloom ho gaya ke woh kaun se

qawaneen hain jin par behas ho rahi hai? Main ne arz ki: Ji haan! Woh kaffarat, azadi, martabat aur halakat ke qawaneen hain. Allah ne farmaya: Tumne sach kaha.
Phir farishton ko bulaya aur farmaya: Aey mere farishton! Ab tumhe woh mil gaya jo mushkilat door karta hai. Apni mushkilat us se hal karwao.

Hazrat Israfeel (alayhis salaam) aage barhe aur poocha:
Huzoor ﷺ! Kaffarat kya hai? Woh kaun se cheezein hain jin se Allah tamaam gunah maaf kar deta hai?
Huzoor ﷺ ne farmaya: Mushkilat aur pareshani ke waqt poora wuzu karna, chal kar jamaat ke sath namaz ada karna. Ek jamaat ke sath namaz ke baad agli jamaat ka intezaar karna.

Hazrat Mikaeel (alayhis salaam) ne poocha:
Huzoor ﷺ! Woh kaun se amal hain jo martabat buland karte hain? Aap ﷺ ne farmaya:
Sirf Allah ke liye khana khilana, sab ko salam karna, aur raat ko jab sab so rahe hon namaz ada karna.

Hazrat Jibreel (alayhis salaam) ne poocha: Huzoor ﷺ! Woh kaun se amal hain jin se azaab se nijaat milti hai?
Aap ﷺ ne farmaya: Allah ka khauf dil aur zahir mein rakhna, tangdasti ya amiri mein niyyat karna, gusse ya khushi mein insaaf karna.

Hazrat Izraeel (alayhis salaam) ne poocha:
Huzoor ﷺ! Woh kaun si cheezein hain jo insaan ko tabah kar deti hain?
Aap ﷺ ne farmaya: Takabbur, ghamand, apne aap ko behtar samajhna, hirs aur fakhr.

Phir Allah ne farmaya: Mere mahboob ne sach farmaya.

Yahi waqia Bareeqa Sharh-e-Tareeqa mein bhi hai.

Couplet

سَرَيْتَ مِنْ حَرَمٍ لَيْلاً إِلَى حَرَمٍ
كَمَا سَرَى البَدْرُ فِي دَاجٍ مِنَ الظُّلَمِ

Roman Arabic
Sarayta min haramin laylan ila haramin
Kama saral-badru fee daajin minaz-zulami

Roman Urdu Translation
Aap ﷺ ne ek haram (Makkah) se doosre haram (Masjid-e-Aqsa) tak raat ke waqt safar kiya,
Jaise poora chaand andheron mein chamakta hua safar karta hai.

Commentry:
Jaise poora chaand raat ke andheron mein tez raftari se chalta hai, waise hi Huzoor ﷺ ne Makkah se Masjid-e-Aqsa tak Me'raj ki paak raat mein safar kiya.
Haram se Haram tak ka yeh paak safar, kisi bhi dusre Nabi ko hasil nahi hua. Yeh rutba sirf Huzoor ﷺ ke liye khaas tha.
Is she'r mein "Sarayta" ka matlab hai "Sara", aur "Asra" lughat mein raat ka safar hota hai.
Huzoor ﷺ ka yeh paak safar, hijrat se pehle hua, jise Me'raj kehte hain.
Yeh paak safar aap ﷺ ne jism aur rooh dono ke sath kiya, jaise Quran mein farmaya gaya hai.

Paak hai woh Zaat jo apne bande ko raat ke waqt Masjid-e-Haram se Masjid-e-Aqsa tak le gaya, Jiske gird humne barkat rakhi, taake hum apni nishaniyan dikhayein. Beshak woh sunne wala, dekhne wala hai.
(Bani Israel 17, Ayat 1)

Yahan "Abd" ka lafz jism aur rooh dono ke liye istemal hota hai. Agar jism ke sath rooh ho to use "Abd" kehte hain. Agar rooh jism ke bagair ho to use "Abd" kehna jaiz nahi.
Sheikh Akbar (Allah un par rehmat farmaye) ne farmaya ke Huzoor ﷺ ne 34 martaba Me'raj ki. Un mein se ek Me'raj jism ke sath hui, baqi sab roohani tor par hui jab aap so rahe the, nubuwwat ke izhaar se pehle. Is riwayat se tamam aitraazat khatm hote hain.
Ummul Mo'mineen Sayyida Ayesha Siddiqa (Allah un se raazi ho) ne farmaya ke Huzoor ﷺ ne ek martaba jism ke sath Me'raj ki, baqi 33 martaba roohani tor par Me'raj hui.

"Haram" se murad yahan Masjid-e-Haram (Makkah) hai.

Tafseer Roohul Bayaan ke mutabiq Madina se Haram ki had 3 mile hai. Iraq walon ke liye 7 mile, Taif walon ke liye 7 mile, aur Jeddah walon ke liye 10 mile hai.
Yeh paak safar Umme Haani bint Abi Talib (Allah un se raazi ho) ke ghar se shuru hua, jo Haram ke andar tha. Yeh paak waqia raat ke waqt hua.

Ab sawal paida hota hai ke agar yeh paak safar din ke waqt hota to koi mukhalif shak na karta. Raat ke waqt safar ka raaz kya tha?
Allama Kharpoti ne jawab diya:
Raat ke waqt muhabbat mein kuch khaas baat hoti hai. Allah ne apne Habib ﷺ ko apna mahboob banaya, aur mahboob ke liye khaas waqt hota hai. Raat ki tanhai jo milti hai, woh din mein nahi milti. Huzoor ﷺ ki muhabbat mein bhi yeh khaas baat thi, is liye yeh paak safar raat ko hua.

Kuch ulama kehte hain ke yeh safar raat ko is liye hua ke momineen ka imaan ghayb par mazboot ho. Kuffar ki sharrarat barh jati hai. Din ke muqablay mein raat ko har amal chhupa rehta hai.

Kuch log kehte hain ke din raat se fakhr karta tha ke main sooraj ki roshni se roshan hoon. To use bataya gaya ke sooraj ki roshni se bhi zyada roshan asal roshni raat ko utregi aur raat ke andheron ko roshan karegi.

“Ilal Haram” se murad Masjid-e-Aqsa hai.
Is qasida ke qanoon ke mutabiq, Huzoor ﷺ ne Masjid-e-Aqsa ka safar jism aur rooh ke sath kiya.

Couplet

وَبِتَّ تَرْقَى إِلَى أَنْ نِلْتَ مَنْزِلَةً
مِنْ قَابِ قَوْسَيْنِ لَمْ تُدْرَكْ وَلَمْ تُرَمِ

Roman Arabic
Wabitta tarqa ila an nilta manzilatan
Min qaaba qowsaini lam tudrak wa lam turami

Roman Urdu Translation
Aur aap ﷺ chadhte chadhte us maqam tak pohanch gaye

Jo qaaba qawsain (do kamanon ke faasle) par tha, jahan na koi insaan pohanch saka, na koi farishta, na koi wahan tak pohanchne ki tamanna kar saka.

Commentry:
Aap ﷺ upar chadhte chadhte us maqam tak pohanch gaye jahan na insaan, na farishta, koi bhi nahi pohanch sakta. Na hi koi wahan tak pohanchne ki Khwaish kar sakta hai.
Mukhalif log yeh maante hain ke Huzoor ﷺ ne Me'raj ka safar sirf Makkah se Masjid-e-Aqsa tak kiya, lekin woh yeh nahi maante ke aap ﷺ aasmaanon ke upar bhi gaye.

Allama jawab dete hain: "Wabitta tarqa ila an nilta manzilatan."
Haqeeqat mein "Qaaba Qowsain" ka matlab hai qurbat ka ajab manzar. Arab mein rasm thi ke jab sardaar ya wazir milte to apni kamanon ko nikal kar ek dosre se mila lete, is se ek daira ban jata aur woh is daire ke andar milte. Yeh she'r us hadith ki taraf ishara hai:
Huzoor ﷺ ne farmaya: Main Jibreel (alayhis salaam) ke sath aasmaan ki taraf chadha, Sidratul Muntaha tak pohancha.
Phir main Allah ke qareeb gaya aur maqam-e-qaaba qawsain hasil kiya, aur: Phir Allah ne apne bande ﷺ par Wahee ki jo usne ki.

Aasmaan ke farishton ne Jibreel (alayhis salaam) ke sath Huzoor ﷺ ka sath diya, Buraaq par sawar kar ke aap ﷺ ko jannat ke manazil se guzar kar Arsh tak le gaye.
Allah ne apne Mahboob ﷺ ko apne paas bulaya. Kitna khoobsurat manzar hoga jab do mahboob mil rahe honge.
Sab se uncha rutba paane ke baad bhi, kya aap ﷺ apni udaas ummat ko bhool gaye?
Aap ﷺ ne Jibreel (alayhis salaam) ki darkhwast bhi qabool ki, phir aap ﷺ akelay reh gaye.
Noor har taraf chhaya hua tha. Aap ﷺ ek parde tak pohanch gaye jo noor se bhara tha, ek farishta ne usay hilaya.
Jab usne Huzoor ﷺ ka naam suna to darwaza khol diya aur is tarah 70 hazaar pardo se guzre. Phir aap ﷺ Ruffruff (sabz noorani chadar) par baithe, woh hawa mein urti hui aap ﷺ ko Arsh tak le gayi. Ruffruff wahan gaib ho gayi. Yahan Huzoor ﷺ apne Rab ke khoobsurat maqam par akelay the.
Achanak aap ﷺ ne Sayyidina Abu Bakr Siddique (radiyallahu anhu) ki awaaz suni. Arsh se awaaz aayi: Aap ﷺ ne intezaar kiya, lekin hairan hue ke Abu Bakr yahan kya kar rahe hain?
Achanak Arsh se ek qatra gira, Huzoor ﷺ ne use piya, woh shahad se bhi zyada meetha tha.
Jab aap ﷺ ne woh qatra piya, to tamam pehle aur aakhri ilm aap ﷺ ke dil mein zahir ho gaya.
Arsh se awaaz aayi: Qareeb aao Aey Ahmad! Qareeb aao Aey Muhammad ﷺ!

Allama Kharpoti (Allah un par rehmat farmaye) kehte hain ke jab Huzoor ﷺ Allah ke qareeb pohanch gaye, to maqam-e-qaaba qawsain aur adna hasil kiya.
Aap ﷺ ne Allah se darkhwast ki:
Aey Mere Rab! Tu ne mujhe sab kuch de diya, meri ummat ko kya milega?
Allah ne farmaya: Main ne un par apni rehmat barsa di, unke gunahon ko nekiyon mein badal diya. Jo bhi tumhari ummat mujhe pukarega, main kahunga: Labbayk ya Abdi (main hazir hoon mere bande), usay sukoon dunga. Jo maangega, ata karunga. Agar usay mujh par bharosa hoga, to main usay gunaho se bacha lunga.

Aakhirat mein tumhari shafa'at uske liye hogi. Agar main tumse muhabbat na karta, to tumhari ummat ki parwah na karta.

Me'raj ka poora waqia ek hadith mein hai: Huzoor ﷺ ne farmaya:
Kabhi main Hateem mein soya hota, kabhi Hajr ke paas, jab ek awaaz suni.
Mera seena cheera gaya, dil nikaal kar sone ke bartan mein imaan aur hidayat se bhara gaya. Ek safed ghora laya gaya, jo khachar se chhota aur gadhe se uncha tha.
Main us par sawar hua, woh itni tez chala ke har qadam par jitni door tak nazar jati thi, utni door tak pohanch jate. Phir Jibreel (alayhis salaam) ke sath safar shuru kiya, pehle aasmaan tak pohanche. Darwaza kholne ki darkhwast ki, awaaz aayi: Kaun hai?
Unhone apna naam bataya, mera naam bataya, aur kaha ke mujhe laane ka hukm hai. Farishton ne khushamdeed kaha, darwaza khola. Wahan Sayyidina Adam (alayhis salaam) se mulaqat hui. Jibreel (alayhis salaam) ne mera ta'aruf karwaya, main ne salam kiya, unhone jawab diya: Khushamdeed aey paak Nabi!
Phir dusre aasmaan par gaye, wahan bhi yahi sawal jawab hua. Wahan Sayyidina Yahya aur Sayyidina Isa (alayhimus salaam) se mulaqat hui, dono bhai the. Jibreel (alayhis salaam) ne mera ta'aruf karwaya, main ne salam kiya, unhone jawab diya: Khushamdeed aey bhai aur Nabi!
Teesre aasmaan par Sayyidina Yusuf (alayhis salaam) se mulaqat hui, salam ke baad kaha: Khushamdeed aey paak bhai aur Nabi!
Chauthe aasmaan par Sayyidina Idrees (alayhis salaam) se mulaqat hui, unhone bhi khushamdeed kaha.
Panchve aasmaan par Sayyidina Haroon (alayhis salaam) se mulaqat hui, salam ke baad unhone bhi khushamdeed kaha.
Chhatthe aasmaan par Sayyidina Moosa (alayhis salaam) se mulaqat hui, Jibreel (alayhis salaam) ne ta'aruf karwaya, salam kiya, unhone bhi khushamdeed kaha aur rone lage. Main ne poocha: Aap kyun ro rahe hain? Unhone jawab diya: Aey paak bete, tumhari ummat meri ummat se zyada jannat mein jayegi.
Saatve aasmaan par Sayyidina Ibrahim (alayhis salaam) se mulaqat hui, salam ke baad unhone bhi khushamdeed kaha.
Phir Sidratul Muntaha tak pohanche, yeh ek bohat bara darakht tha, jiske patte haathi ke kaanon jaise the. Yeh Sidratul Muntaha tha, is ke charon taraf chaar daryaa the, do chhupe hue, do zaahir.
Main ne Jibreel (alayhis salaam) se poocha: Yeh chhupe hue daryaa kahan jate hain?
Unhone jawab diya: Jannat mein.
Zaahir daryaa Neel aur Furaat hain.
Phir Baitul Mamoor tak gaye, wahan kai bartanon ko dekha, ek mein sharaab, doosre mein doodh, teesre mein shahad tha. Main ne doodh ka bartan liya.
Jibreel (alayhis salaam) ne farmaya: Huzoor! Yeh aap aur aapki ummat ki hikmat hai.
Pachas namazen farz hui, wapas aate waqt Sayyidina Moosa (alayhis salaam) se mulaqat hui, unhone poocha: Kya amal farz hua? Main ne farmaya: Pachas namazen.
Unhone kaha: Wapas ja kar kam karwa lijiye, meri ummat bhi nahi nibha saki.
Main bar bar wapas gaya, namazen kam hoti gayi, aakhir paanch namazen reh gayi.
Main ne kaha: Ab mujhe hayaa aati hai, bar bar darkhwast karne mein.
Main ne is hukm ko qabool kiya aur raazi ho gaya.

Hazrat Ibn Abbas (radiyallahu anhu) se riwayat hai ke Huzoor ﷺ Umme Haani bint Abi Talib (radiyallahu anha) ke ghar aaye, unse farmaya: Main Masjid-e-Aqsa gaya, wahan tamam anbiya ke sath namaz parhai. Unhone aap ﷺ ko chadar odha di aur kaha: Aap kya keh rahe hain?

Phir aap ﷺ bahar gaye, Abu Jahal se mulaqat hui, sab kuch bataya.
Abu Jahal ne awaaz lagai: Aey Bani Kaab ke logon! Kya suna hai tumne? Usne apne haath sir par rakh liye, hairani se sab kuch bayan kiya jo Huzoor ﷺ ne bataya tha.
Kuch kamzor imaan walay murtad ho gaye. Ek jama'at Hazrat Abu Bakr Siddique (radiyallahu anhu) ke paas gayi, sab kuch bataya. Unhone farmaya: Agar Huzoor ﷺ ne farmaya hai to yaqeenan sach hai.
Logon ne poocha: Kya aap isay sach maante hain?
Unhone farmaya: Main isay us khabar se bhi zyada sach maanta hoon jo aasmaan se aati hai. Is ke baad unka laqab "Siddique" mashhoor ho gaya.

Aitrazat aur unke Jawabat Roman Urdu me:

Kuch log aitraaz karte hain ke jism ke sath Me'raj mumkin nahi, woh yeh wajah dete hain:

1. Aqal ke mutabiq jism ke sath upar jana mumkin nahi.
2. Aasmaan mein jo mo'jizat aur waqiat hue, woh kaise mumkin hain?
3. Aag ki shiddat itni zyada hai, Huzoor ﷺ kaise guzar gaye?

Jawab:
Sayyidina Adam (alayhis salaam) jism ke sath jannat mein rahe, wohi jannat aasmaan par thi, Palestine wali jannat nahi. Sab maante hain ke woh Allah ke hukm se zameen par aaye. Ab sawal hai ke woh aasmaan kaise paar kar gaye, aag se kaise bache? Sayyidina Isa (alayhis salaam) bhi jism ke sath dusre aasmaan par gaye, aag ne nuksan nahi diya.
Sayyidina Ilyas (alayhis salaam) bhi jism ke sath aasmaan par gaye, aag ne nuksan nahi diya.
Jab rooh jism se nikalti hai to aasmaan par jati hai, phir barzakh (qabar) mein jati hai, aag nuksan nahi deti.
Aasman ki taraf dekhein to pal mein sooraj nazar aata hai, aag nuksan nahi deti.
Kuch buzurgon ke waqiat aise hain ke aadat ke khilaf cheezein hoti hain, jaise Shah Jehanpur ke Majzoob ka waqia, jo raat ko jungle mein ghoomte, din mein shehar aate.
Ek din logon ne mazaak mein darwaza band kar diya, lekin agle din woh phir jungle se aa gaye.
Agar yeh maqam Huzoor ﷺ ke ghulam ka hai ke deewarein bhi nahi rok sakti, to Huzoor ﷺ, jo dono jahaan ke maalik hain, unke liye aasmaan paar karna kaise namumkin ho sakta hai?

Huzoor ﷺ ke noor ka asar Sayyidina Ibrahim (alayhis salaam) mein tha, jab Namrud ne aag mein dala to aag ne nuksan nahi diya. Kuch log aitraaz karte hain ke itne kam waqt mein aasmaan ka safar kaise ho gaya, jab ke bistar abhi bhi garam tha aur chaabi ki zanjeer hil rahi thi?
Is ka jawab science se dete hain:

Aasman ki taraf dekhein to nazar pal mein pohanch jati hai. Radio se duniya ke kisi bhi kone mein baat sun sakte hain, asal awaaz sunte hain, ek hi waqt mein.
Ala Hazrat Shah Ahmed Raza Khan (Allah un par rehmat farmaye) ne apni kitab Daulatul Makkiyah mein Allama Jaami (Allah un par rehmat farmaye) ki kitab Nafhaatul Uns se riwayat ki:
Sheikh Amaaduddin Ahmed Sheikhus Shuyookh Shahabuddin Suharwardi (Allah un par rehmat farmaye) ne farmaya: Main apne walid ke sath Hajj par tha, ek buzurg ko dekha jo maghrib se aaye the, log unke haath chum rahe the.
Unhone mujhe izzat di, dua di.
Logon ne bataya: Yeh Sheikh Moosa Sadwaani (Allah un par rehmat farmaye) hain, jo Sheikh Abi Madyan Maghrabi (Allah un par rehmat farmaye) ke saathi hain.
Unhone har din 70 hazaar Quran ki tilawat mukammal karte. Ek dost ne kasam khai ke yeh sach hai, main ne bhi dekha. Ek din main ne dekha ke Hajre Aswad se tilawat shuru ki, jab wapas aaye to poora Quran mukammal ho gaya.
Sab ne isay sach maana.

Allama Ali Qari ne bhi yeh waqia Mirqaat, Tafseer Roohul Bayaan aur Sab'ah Sanaabil mein likha hai.
Sheikh Shahabuddin Suharwardi (Allah un par rehmat farmaye) se poocha gaya: Is ka raaz kya hai?
Unhone ek waqia sunaya: Sheikhus Shuyookh Ibn Sakina ka ek mureed tha, uska kaam tha Jumah ke din musallah bichana. Ek din usne socha pehle Dajla darya mein ghusal kar loon. Darya mein dooba, jab sir nikala to apne aap ko Misr (Egypt) mein paaya.
Wahan uski shadi ho gayi, saal guzar gaye, bachay ho gaye. Phir ek din darya mein dooba, jab sir nikala to wapas Wahee shore tha, kapde pehne, musallah bichaya, logon ne kaha abhi to waqt hai.
Jumah ke baad ghar gaya, biwi ne poocha: Woh log kahan hain jinke liye machhli talne ko kaha tha? Unko bulaya, sab ne khana khaya. Phir apne Sheikh ko sab kuch bataya.
Sheikh ne kaha: Misr jao, apna khaandan le aao.
Jab khaandan le aaye, Sheikh ne poocha: Us din kya soch rahe the?
Unhone kaha: Main soch raha tha ke ek din pachaas hazaar saal ke barabar kaise ho sakta hai? Sheikh ne farmaya: Allah ki rehmat ne tumhara shak door kar diya, tumhara imaan durust kar diya. Allah jis par chahe waqt ko chota kar de. Agar ek buzurg ke mureed ke liye 7 saal aik lamhe mein ho sakte hain, to Huzoor ﷺ ke liye saalon ka safar aik lamhe mein kaise namumkin ho sakta hai?

Nafhaatul Uns mein hai:
Ek sunaar ne aata tandoor mein dala, ghusal ke liye Nile darya gaya, gota lagaya to agle lamhe mein apne aap ko Baghdad mein paaya.
Wahan 6 saal guzare, shadi hui, bachay hue. Jab aankh khuli to ghusal mukammal kiya, kapde pehne, tandoor se roti nikali, ghar gaya. 6 mahine baad biwi bachon ke sath Misr aayi, dono ne ek dosre ko pehchana. Yeh waqiat dekhne walon par zahir hue.

Sultan Humayun ke daur mein ek jadugar tha, jo dhagon se ajeeb kaam dikhata tha.
Sheikh Ahmad Farmaly aur Sheikh Ahmad Ustaad ne us se kuch dikhane ko kaha.
Usne ek dhaga nikala, ek siray ko ghar se baandha, dusre ko gol ghumaya.

Sheikh Ahmad Farmaly ko kaha: Is ke neeche se guzro. Jab guzre to sab kuch gaib ho gaya, socha ke Gujarat ja rahe hain, wahan ek bagh dekha, phal tode, baghban ne pakad liya, badshah ke paas le gaya.
Badshah ne pehchana, izzat di, ghar diya, shadi hui, bachay hue, 50 saal guzar gaye.
Phir wohi dhaga dekha, us ke neeche se guzre, to dekha Sheikh Ahmad saamne khare hain.
Unhone kaha: Gujarat se kab aaye?
Sheikh Ahmad Ustaad ne kaha: Kya Gujrat, hum to Shamsabad mein hain, yeh dhaga wale ka ghar hai.
Ab yaad aaya ke sab kuch aik lamhe mein ho gaya.
To socho, 50 saal aur aik second ka farq!
Ab Me'raj Sharif par shak kaise ho sakta hai, jahan Huzoor ﷺ ko ajeeb cheezein dikhayi gayi.

Ala Hazrat (Allah un par rehmat farmaye) ne Daulatul Makkiyah mein mazeed waqiat likhe hain.
Agar phir bhi tasalli na ho to ek khoobsurat daleel hai:
Sooraj ke nizaam mein zameen ka sooraj se wohi ta'alluq hai jo mitti ka ghade se hai.
Sooraj chauthe aasmaan se humein nukte ki tarah nazar aata hai. Socho choutha aasmaan sooraj ke muqablay mein kitna bara hoga.
Phir paanchwa aasmaan chauthe se bara, chhatha paanchwe se bara, saatwa chhatthe se bara.
Jitna upar jao cheez badi hoti jati hai, jitna neeche jao choti hoti jati hai.
Yeh zameen, jahan poori duniya hai, upar ke maqamat ke muqablay mein nukte ki tarah hai.
Nau chhaliyaan ek dosre par rakh do, to aasmaan aur zameen ka farq samajh aayega.
Aathwa aur nauwa aasmaan, arsh-o-kursi hain.
Allah Ta'ala Quran mein kasam khata hai: Us chamakdar sitare (Huzoor ﷺ) ki kasam ke woh zaroor upar gaye. Aap ﷺ apni taraf se kuch keh rahe hain. Jo kuch kehte hain Wahee hai jo humari Wahee hai. Rab ne unko sikhaya jo sab se zyada qudrat wala hai.
Phir apne mahboob ke samne hazir hua. Arsh ke kone par tha jab Rab ne bulaya, to qareeb ho gaye.
Phir dono mahboob itne qareeb ho gaye ke do kamanon ya us se bhi kam ka faasla reh gaya.
Is tanhai mein woh raaz khule jo sirf mahboob aur mahboob jaante hain. (Surah Najm)
Allah farmata hai:
Jo kuch mahboob ne dekha, woh jhoot nahi. Unhone Rab ko dekha, jo haq hai.
Aey logon! Jo kuch mahboob ne Me'raj ki raat dekha aur tumhe sunaya, ab tum us par behas kar rahe ho. Yeh roohani urooj pehle bhi 33 martaba ho chuka hai. Unhone sab kuch dekha, kisi se suna nahi. Roohani urooj mein Sidratul Muntaha dekha, jo Jannatul Ma'wa ke qareeb hai. Huzoor ﷺ ne Sidratul Muntaha ko us waqt dekha jab woh abhi chhupa hua tha. Huzoor ﷺ ne farmaya: Main ne Rab ko behtareen soorat mein dekha. (Tafseer Haqqani, safha 308)
Sahih Muslim aur Tirmizi Sharif mein hai: Huzoor ﷺ ne farmaya: Main ne Rab ko do martaba dekha.
Quran kehta hai: Huzoor ﷺ ne Me'raj ki raat sab kuch apni aankhon se dekha.
Sab se badi nishani jo dekhi, woh Rab ka didar tha.

Couplet:

وَقَدَّمَتْكَ جَمِيعُ الأَنْبِيَاءِ بِهَا
وَالرُّسْلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمِ

Roman Transliteration:
Wa qaddamatka jamee'ul anbiya'ee biha
War rusuli taqdeema makhdoom 'ala khadami

Roman Urdu Translation
Aur sab anbiya ne aap ﷺ ko us (maqam) par aage barhaya
Aur sab rusul ne aap ﷺ ko apne muqaddam ki tarah aage kiya.

Commentry:
Baitul Maqdis, Masjid-e-Aqsa me, Huzur ﷺ ko tamam anbiya ka imam banaya gaya.
Tamam dusre anbiya ne Huzur ﷺ ki peshwai me namaz ada ki.
Ye she’r us waqia ki taraf ishara karta hai ke shab-e-me’raj ke dauran, Huzur ﷺ tamam anbiya ke imam banaye gaye aur aap ﷺ ne sab ki imamat ki.
Jab Huzur ﷺ Baitul Maqaddas pahunche, to Buraaq se utar gaye. Buraaq usi jagah khada ho gaya jahan dusre anbiya ne apne Buraaq baandhe the. Jab Huzur ﷺ Masjid-e-Aqsa me daakhil hue to dekha ke tamam anbiya maujood hain.
Iqaamat di gayi. Huzur ﷺ farmate hain ke hum sab anbiya ki saf me khade the, dekh rahe the ke kaun aage barhta hai imamat ke liye.
Hazrat Jibreel (alayhis salaam) ne mera haath pakda aur mujhe aage le gaye, ke main imamat karun. Namaz ke baad jab hum bahar aaye, to Hazrat Jibreel (alayhis salaam) ne mujhe do pyale diye. Ek me sharaab thi aur dusre me doodh tha.
Maine doodh ka pyala pasand kiya, to unhone kaha ke Huzur ﷺ ne Islam ki hikmat ko pasand kiya. Ab sawal paida hota hai ke ye namaz farz thi ya nafl.
Riwayat ke mutabiq ye namaz me’raj se pehle hui thi, to ye nafl thi.
Ek aur riwayat me hai ke namaz me’raj ke baad hui thi, to phir ye fajr ki namaz thi.

Couplet:

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطِّبَاقَ بِهِمْ
فِي مَوْكِبٍ كُنْتَ فِيهِ الصَّاحِبَ العَلَمِ

Roman Transliteration:
Wa anta takhtariqus sab’a-tibaaka bihim
Fee mowkibin kunta feehi-saahibal ‘alami

Roman Urdu Translation
Aur aap ﷺ ne un (anbiya aur farishton) ke sath saat asmaanon ko paar kiya
Ek aise Julus me ke us me aap ﷺ sab se azeem the.

Commentry:
Huzur ﷺ ne apna safar tamam anbiya aur farishton ke azeem lashkar ke saath 7 asmaanon tak kiya, shaan aur azmat ke sath. Falsafi kehte hain ke asmaan itne mazboot jism se bane hain ke unko paar karna namumkin hai aur fitrat ke khilaf hai.
Jab ye fitrat ke khilaf tha, to unke hisse alag ho jate aur iske liye hudood bhi zaroori the, kyun ke harkat ke bagair alag hona namumkin hai.
Allama is hadith ki taraf ishara karte hain aur is aitraaz ka jawab dete hain.
Huzur ﷺ ne farmaya: Hazrat Jibreel (alayhis salaam) aaye aur mujhe le gaye.
Jab hum zameen ke asmaan par pahunche, to Hazrat Jibreel (alayhis salaam) ne kaha: Iftahul Baab (darwaza kholo).
Darban ne poocha: Kaun hai? Unhone jawab diya: Main Jibreel (alayhis salaam) hoon aur mere sath Muhammad ﷺ hain, Allah ke hukm se. Darwaza khol diya gaya.
Jab hum andar gaye to dekha ek buzurg shakhs hain, unke daen taraf safed chehray walay log hain aur baen taraf siyah chehray walay log hain.
Jab wo daen taraf dekhte to muskurate, aur baen taraf dekhte to rote.
Main ne unko salam kiya, unhone jawab diya aur kaha: Marhaba aye nek Nabi.
Main ne Hazrat Jibreel (alayhis salaam) se poocha: Ye kaun hain?
Unhone jawab diya: Ye Hazrat Adam (alayhis salaam) hain, unke daen taraf safed chehray walay jannati hain, baen taraf dozakhi hain.
Ye sab unki aulad me se hain.
Phir hum dusre asmaan par gaye, wahan bhi darban ne darwaza khola.
Main ne Hazrat Yahya aur Hazrat Isa (alayhimus salaam) se mulaqat ki.
Teesre asmaan par Hazrat Yusuf (alayhis salaam) se mulaqat hui.
Chauthe asmaan par Hazrat Idrees (alayhis salaam) se mulaqat hui.
Panchve asmaan par Hazrat Haroon (alayhis salaam) se mulaqat hui.
Chhate asmaan par Hazrat Moosa (alayhis salaam) se mulaqat hui,
aur saatve asmaan par Hazrat Ibrahim (alayhis salaam) se mulaqat hui.
Har asmaan par darwaze the jo hamare naam lene par khule. Hum aage barhte gaye, yahan tak ke Arsh tak pahunche. Wahan qalamon ki awaz suni jo likh rahe the.
Phir meri ummat par pachas namazen farz ki gayin, lekin Hazrat Moosa (alayhis salaam) se guftagu ke baad, main wapas gaya, yahan tak ke namazen paanch ho gayin.
Lekin pachas namazon ka sawab paanch namazon par hi milta hai.

Ye hadith tafseel se couplet 109 me bayan hui hai.

Couplet:

حَتَّى إِذَا لَمْ تَدَعْ شَأْوًا لِمُسْتَبِقٍ
مِنَ الدُّنُوِّ وَلاَ مَرْقَى لِمُسْتَنِمِ

Roman Transliteration:
Hatta izaa lam tada’ sha’awan limustabiqin
Minad dunuwi walaa marqa’ limustanimi

Roman Urdu Translation
Yahan tak ke aap ﷺ ne kisi bhi aage barhne wale ke liye koi jagah nahi chhodi
Na qurb hasil karne wale ke liye koi manzil chhodi, na kisi chadhne wale ke liye koi maqam chhoda.

Commentry:

Is she’r me yeh bayan hai ke sab se zyada asmaanon me safar karne wale Hazrat Jibreel (alayhis salaam) the. Huzur ﷺ unke sath gaye aur Sidratul Muntaha tak pahunche. Is darakht ke patte hathi ke kaanon se bhi bade hain. Yahan chaar daryaa behte hain. Do daryaa jannat ki taraf jate hain aur do daryaa Neel aur Furaat ki taraf jate hain.
Hazrat Jibreel (alayhis salaam) yahan ruk gaye aur maafi maangi aur kaha:
Agar main ek qadam bhi aage barh gaya to chamakti bijli ki roshni se jal jaunga.
Main is se aage nahi ja sakta.
Yeh maqam sirf Huzur ﷺ ke liye khaas hai. Aap ﷺ ke siwa koi bhi is had se aage nahi ja sakta.
Makhluq ki ibtida aur unke a’maal ki inteha saatwe asmaan tak hai. Yeh Huzur ﷺ ka rutba hai ke aap ﷺ ki manzil sab se buland hai.

Couplet:

خَفَضْتَ كُلَّ مَقَامٍ بِالإِضَافَةِ إِذْ
نُودِيْتَ بِالرَّفْعِ مِثْلَ المُفْرَدِ العَلَمِ

Roman Transliteration:
Khafadhta kulla maqamim bil idhafati iz
Nu’deeta bir raf’ee misl al-mufradil ‘alami

Roman Urdu Translation
Aap ﷺ ne har maqam ko neecha kar diya jab aap ﷺ ko bulandi ke sath bulaya gaya,
jis tarah sab se alag aur azeem maqam par bulaya gaya.

Commentry:
Huzur ﷺ itne buland maqam par pahunche ke tamam dusre anbiya ke rutbe nichle nazar aane lage. Aap ﷺ ko Allah ne is be-misaal aur azeem maqam par bulaya.
Jab Huzur ﷺ ko buland martabe aur rutbe mile, to aap ﷺ sab ko peeche chhor gaye,

jab Allah ne nida di: Qareeb aa jao, aye Muhammad ﷺ! Aap ﷺ ka koi humsafar nahi, aap ﷺ sab se azeem shakhsiyat hain. Is she’r me Allama ne nahw (grammar) ke lafzi istilahat, izafa, sawt, bulandi, tanha ilm ko bohat khoobsurti se jor diya hai.
Yahan khafad ka matlab harf nahi, balkeh rutba hai.
Izafa ka matlab hai ta’alluq.
Iz ka lafz chaar tareeqon se istemal hota hai:
1. Agar waqt ka naam maazi ho, to kabhi zaraf ban jata hai, jaise Quran me hai: Faqad Nasrullahi iz akhrajathu.
2. Kabhi maf’ool bhi ho sakta hai, jaise: Wazkur Filkitaabi Maryam Izimtabazat.
3. Kabhi maf’ool bhi ho sakta hai: Yoma izin Tuhaddisu Akhbaaraha.
4. Kabhi khidmat ke lihaaz se bhi ho sakta hai: Lay Yanfa’ukumul Yowma Iz Zalamtum.
Is she’r me iz pehle tareeqe se istemal hua hai. Noodiyat ka matlab hai taraqqi ki khwaish.

Yahan bulane wala Allah Ta’ala hai, jaise us muqaddas raat ko awaaz aayi: Aye Muhammad ﷺ, qareeb aa jao. Bir-raf’ee ka matlab hai buland maqam. Alam ka matlab hai azeem ya sab se afzal.

Couplet:

كَيْمَا تَفُوزَ بِوَصْلٍ أَيِّ مُسْتَتِرٍ
عَنْ العُيُونِ وَسِرٍّ أَيِّ مُكْتَتِمِ

Roman Transliteration:
Kaymaa tafooza biwaslin ayyi mustatirin
An uyooni wa sirri ayyi muktatimi

Roman Urdu Translation
Taake aap ﷺ ki mulaqat se kamyab ho sakein jo sab ki nazron se chhupi hui thi
Aur aise raaz se waqif ho sakein jo sab par posheeda tha.

Commentry:

Ye nida is liye di gayi ke aap ﷺ mulaqat kar sakein, aur ye mulaqat makhluq ki nazron se chhupi hui thi. Aap ﷺ chhupe hue raazon se waqif ho gaye, aur Huzur ﷺ ke siwa koi aur in raazon ko nahi jaanta.
Is she'r me mahboob aur mahboob ki mulaqat ki taraf ishara hai, jo asal me Allah Ta'ala ke didar ki taraf ishara hai.
Ab sawal paida hota hai ke Huzur ﷺ ne Allah Ta'ala ko dil ki aankhon se dekha ya apni mubarak aankhon se?
Kuch log kehte hain ke Huzur ﷺ ne Allah Ta'ala ko apne dil ki aankhon se dekha.
Woh is ayat ko daleel banate hain: Ma kazabal fu'adu ma ra'a. Woh kehte hain ke Allah ne farmaya: Mere mahboob ka dil jhoot nahi bolta jo usne dekha. Kuch log kehte hain ke Huzur ﷺ ne Allah Ta'ala ko apni aankhon se dekha. Jaise aap ﷺ ne farmaya ke Allah ne Moosa (alayhis salaam) ko apni baat sunayi, aur mujhe apna didar karwaya.
Huzur ﷺ ne farmaya: Main ne apne Rab ko behtareen soorat me dekha.

Allama Kurshi kehte hain ke is bare me behas bekaar hai, kyun ke agar Huzur ﷺ ne Allah Ta'ala ko dil ki aankhon se dekha, to aankhon se dekhne ke muqablay me yaqeen aur ilm me izafa hota hai.

Allama Haqqi Andesi رحمة الله تعالى عليه ne Tafseer Roohul Bayaan me likha ke
is bande ka kehna hai ke Moosa (alayhis salaam) ki baat karne ke muqablay me
Huzur ﷺ ka Allah Ta'ala ko dekhna is baat ki dalil hai ke yeh didar aankhon se hua.
Jab Moosa (alayhis salaam) ne kaha: Arini unzur ilaika, to jawab mila: Lan tarani.
Ab Huzur ﷺ ki fazilat aur sharf barhane ke liye Allah Ta'ala ne aap ﷺ ko apna didar karwaya.
Agar aap ﷺ ne Allah Ta'ala ko dil ki aankhon se dekha, to Huzur ﷺ ki khaas fazilat me kya baqi raha, kyun ke tamam anbiya ne Allah Ta'ala ko dil ki aankhon se dekha hai.
Kuch Allah ke dost bhi is tarah Allah Ta'ala ko dekh chuke hain.
Kuch ulama ne is silsile me khoobsurat misaal di hai. Woh kehte hain ke is ayat me rooyat-e-fu'adi ka zikr hai. Hazrat Isa (alayhis salaam) ka dekhna bhi raaz hai,
kyun ke yeh khidmat sab se buland hai, jo Allah Ta'ala aur uske mahboob Rasool ﷺ ke darmiyan chhupi hui thi. Isi taraf Allama ne kaha: Wa sirra ayyi muktatimi

Kuch mufassireen kehte hain ke us muqaddas raat Huzur ﷺ ko bohat si wahee mili.
Kuch wahee sab ko bata di, kuch wahee khaas logon ko batayi, aur kuch wahee sirf Allah aur Huzur ﷺ ke darmiyan raaz rahi.

Couplet

فَحُزْتَ كُلَّ فَخَارٍ غَيْرَ مُشْتَرَكٍ
وَجُزْتَ كُلَّ مَقَامٍ غَيْرَ مُزْدَحَمِ

Roman Transliteration:
Fahuzta kulla fakhaarin ghayra mushtarikin
Wa juzta kulla maqamin ghayra muzdahami

Roman Urdu Translation
Aap ne har izzat sirf apne liye hasil ki, jo kisi aur ke saath nahi bati.
Aur aap har unchi jagah tak pohanch gaye jahan kisi ka hujoom nahi.

Commentry:

Kuch buzurg kehte hain ke "Fahuzta kulla fakhaarin ghayra mushtarikin" ka matlab hai rutba, waseela, buland martaba, Kausar, shafa'at, Maqam-e-Mahmood aur Liwaahe Mamdood.
"Ghayra muzdahami" ka matlab hai muhabbat ka maqam, khatam-e-nabuwwat, waghera.
Huzur ﷺ ne farmaya: Hum upar chadhte gaye yahan tak ke sunehri parde tak pahunche.
Parda hilaya gaya, kisi ne poocha: Kaun hai?
Hazrat Jibreel (alayhis salaam) ne jawab diya: Main Jibreel hoon aur mere sath Muhammad ﷺ hain. Parde ke farishte ne Allahu Akbar kaha, apna haath parde se nikala aur mujhe uthaya, yahan tak ke main 500 saal ke safar ke barabar faasle tak pahuncha.
Phir us farishte ne kaha: Tuqaddimu ya Muhammad ﷺ (Aap aage barhein!)
Hum aage barhte gaye yahan tak ke ek parde tak pahunche jo motiyon se bhara tha.
Us farishte ne parda hilaya, kisi ne poocha: Kaun hai? Usne jawab diya: Main sunehri parde ka farishta hoon aur mere sath dono jahan ke aaqa hain. Us farishte ne Allahu Akbar kaha, apna dast nikala aur mujhe uthaya, yahan tak ke main 500 saal ke safar ke barabar faasle tak pahuncha. Main ne is tarah 70 parde paar kiye aur aur bhi upar chala gaya. Har parde ke darmiyan 500 saal ka faasla tha. Phir main ek sabz ruffruff par baitha jo sooraj se bhi zyada chamak raha tha. Main is par safar karta raha yahan tak ke Arsh tak pahuncha. Us me se ek qatra mere mooh me gira, uska maza sab se zyada meetha tha, jo maine kabhi nahi chakkha. Phir Allah ne mujhe maazi aur mustaqbil ka ilm ata farmaya.

Couplet:

وَجَلَّ مِقْدَارُ مَا وُلِّيتَ مِنْ رُتَبٍ
وَعَزَّ إِدْرَاكُ مَا أُولِيْتَ مِنْ نِعَمِ

Roman Urdu Tarjuma

Aap ko jo rutbe diye gaye unka maqam bohat buland hai,

Aur aap ko jo ne'matein di gayi unko samajhna insaan ke bas ki baat nahi

Commentry:

Yeh she’r Huzur sallallahu alayhe wassalam ke rutbe aur izzat ki taraf ishara karta hai jo aapko ata hui. Aap Roz-e-Qayamat ke maalik, hami aur shafi’ banaye gaye. Aapko yeh wahee hui ke Roz-e-Qayamat jannat tamam anbiya par haram hai jab tak aap usme dakhil na ho jayein. Har ummat par bhi jannat haram hai jab tak aapki ummat usme dakhil na ho. Agar aap paida na hote to kuch bhi paida na hota. Phir Allah ki qudrat ne aapko yeh rutba diya ke aapke tamam dushman tabah ho jayenge aur hamesha tabah hote rahenge.

"Ma wuleeta min ni’ami" se murad yeh hai ke Allah ne Huzur sallallahu alayhe wassalam ko maazi(past) aur mustaqbil(present) ka ilm ata farmaya. Allah ne Huzur sallallahu alayhe wassalam ki ummat ko sab ummaton se behtar banaya.

Ummat ke liye, Huzur sallallahu alayhe wassalam ke zariye, Allah ne yeh naseehatein bhejein. Huzur sallallahu alayhe wassalam ne farmaya ke ummat ke bare me Allah ne yeh farmaya:

1. Main unse pehle se kiye gaye amal nahi maangta, lekin woh mujhse aane wale waqt ka rizq pehle se maangte hain.

2. Main unka rizq kisi gair ko nahi deta lekin woh apne amal kisi aur ke hawale kar dete hain yani riya kari.

3. Tumhara Ummati mera diya hua rizq khata hai aur shukriya kisi aur ka ada karta hai. Woh mujh se bewafai karta hai aur dusron se mail jolta hai.

4. Izzat sirf mere liye honi chahiye kyun ke izzat dene wala main hoon. Mere siwa woh izzat dusron se mangte hain aur duniya walon ka khair maqdam karte hain. Izzat hasil karne ke liye dusron ko dawat dete hain.

5. Maine aag kafiron ke liye banayi hai lekin woh khud usme ja rahe hain.

Aey Mahboob! Apni ummat se keh do ke kisi se sirf is liye muhabbat na karein ke usne koi bhalayi ki hai ya woh ameer hai. Agar kisi ki taqat se darte hain to main is dar ke zyada laayak hoon, unhein mujh se darna chahiye. Agar kisi se koi tamanna hai to main us tamanna ke zyada laayak hoon. Agar kisi se wafadari ki wajah se sharmindagi mehsoos karte hain to main is wafadari ke zyada laayak hoon. Agar zindagi aur maal ke liye kisi se rishta jor rahe hain to main is rishtay ke zyada laayak hoon, kyun ke ibadat ka sab se zyada haqdar main hoon. Agar kisi ke saath mazbooti se bandhe hain to main is mazbooti ke zyada laayak hoon, kyun ke main hi Haq hoon.

Isi liye Allah ne apne Mahboob se farmaya ke main ne tumhari ummat ko zyada maal nahi diya, kyun ke main Roz-e-Qayamat unse lamba hisaab nahi lena chahta. Main ne unko lambi zindagi nahi di, taki unke dil sakht na ho jayein. Main ne unko achanak maut se mehfooz rakha, taki woh bagair maafi mange duniya se na chalein. Main ne unko sab ke baad bheja, taki unhein qabr me zyada dair intezaar na karna pade.
Yahi riwayat Tafseer Roohul Bayaan me bhi aayi hai.

Couplet:

بُشْرَى لَنَا مَعْشَرَ الإِسْلَامِ إِنَّ لَنَا
مِنَ العِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمِ

Roman Arabic:
Bushra lana ma'sharal islami inna lana
Minal inaayati ruknan ghaira munhadimi

Roman Urdu Tarjuma:
Musalmano! Humare liye khushi ki khabar hai! Humein Allah ki inayat se ek mazboot sahara mila hai,

Jo kabhi toot nahi sakta, Huzur sallallahu alayhe wassalam ki paak zaat ki wajah se.

Commentary Roman Urdu me:
Faiday, rutbe, izzat aur Meraaj Shareef ka bayan karne ke baad ab sawal paida hota hai ke ummat ko kya faiday, karamat mili?
Jawab yeh hai ke humein azeem khushkhabriyan mili hain.
Huzur sallallahu alayhe wassalam ki paak zaat aisi mazboot bunyad hai jo kabhi khatam nahi hogi. Hum unki amaanat par zinda hain aur unki hifazat me hain.

Yahan kuch misaalein hain jo humein mili aur pehli ummaton ko nahi mili:

1. Ghanimat ka maal hum par halal hua jab ke pehli ummaton par haram tha.
2. Zameen ko humare liye masjid aur paak kar diya gaya.
3. Agar paani na ho to hum mitti se tayammum kar sakte hain.
4. Humein wazu karna sikhaya gaya, pehli ummaton me anbiya ke siwa kisi ko wazu ka tareeqa nahi aata tha.
5. Hum par paanch namazain farz ki gayi, pehli ummaton par yeh nahi thi.
6. Humein azaan aur iqamat di gayi, pehli ummaton ko yeh nahi mili.
7. Humein Bismillah di gayi, pehli ummaton ko nahi mili.
8. Humein Surah Fatiha aur uske baad Ameen kehna sikhaya gaya.
9. Humari ibadat me ruku’ rakha gaya.
10. Humein namaz me saf banana sikhaya gaya, jaise farishton ki saf hoti hai.
11. Humein Jumah ke din ek aisa waqt diya gaya hai jismein sab duaein qubool hoti hain.
12. Humein Jumah ata kiya gaya.
13. Ramzan ki pehli raat Allah hum par rehmat ki nazar farmata hai. Jis par Allah rehmat ki nazar farmata hai, us par kabhi naraz nahi hota.
14. Humein jannat ki kai khushkhabriyan di gayi hain.
15. Farishte humare liye maghfirat ki dua karte hain.
16. Ramzan ki aakhri raat tak humare gunaah maaf kar diye jate hain.
17. Ramzan me humein sehri ki nemat di gayi.
18. Ramzan me humein sadqa dene ka hukm diya gaya.
19. Ramzan me humein Lailatul Qadr di gayi, jo hazaar mahino ki ibadat se behtar hai.

20. Humein mushkilat ke waqt "Inna Lillahi wa Inna ilayhi raji'oon" parhna sikhaya gaya.
21. Allah ne hum se sakhti door kar di hai.
22. Hamare deen me na tangi hai na uljhan.
23. Allah ne hum se bhool chook hata di hai.
24. Islam me woh khaas safain rakhi gayi hain jo pehli ummaton me sirf anbiya ke liye thi.
25. Hamare qanoon mazboot aur behtareen hain.
26. Pehli ummaton ke qanoon ruswa kar diye gaye.
27. Hamari ummat ki majlisein daleel hain.
28. Do ummaton ke darmiyan ikhtelaaf rehmat hai.
29. Chahe hamare nek amal kam hon, lekin ajar zyada milega.
30. Agar ham par wabaa aaye to jo is me marega woh shaheed hoga.
31. Is ummat ki khaas baat hai ke agar do log kisi ki bhalayi ki gawahi dein to us par jannat wajib ho jati hai.
32. Is ummat ki khaas baat hai ke in ke certificate qabool kiye jayenge.
33. Is ummat me kitaabein likhna aur parhna hamesha rahega.
34. Is ummat me koi gunahgar qabr me jayega lekin jab uthaya jayega to momineen ki istighfar ki wajah se usko maafi mil jayegi.
35. Roz-e-Qayamat sabse pehle yeh ummat uthayi jayegi.
36. Wazu ki barkat se is ummat ke chehre, haath aur paon chamak rahe honge.
37. Huzur sallallahu alayhe wassalam ke zariye ummat buland maqam par khadi hogi.
38. Hamara amal nama humein daen haath me diya jayega.
39. Ham me se 40 hazaar log bagair hisaab ke jannat me dakhil honge.
40. Hum sab ummaton se pehle jannat me dakhil honge.
41. Hamare Nabi sallallahu alayhe wassalam ke qanoon hamesha baaqi rahenge.

Couplet:

لَمَّا دَعَا اللّٰهُ دَاعِينَا لِطَاعَتِهِ
بِأَكْرَمِ الرُّسْلِ كُنَّا أَكْرَمَ الأُمَمِ

Roman Arabic:
Lamma da'allahu daa'ina litaa'atihi
Bi akramir rusli kunna akramal umami

Roman Urdu Tarjuma:
Jab Allah ne humein apni ita'at ki taraf bulaya,
Sabse azeem Rasool ke zariye, to hum sab ummaton se behtar ban gaye

Commentary Roman Urdu me:
Jab Allah ne khud Huzur sallallahu alayhe wassalam ko sab Nabi se afzal farmaya, to hum bhi unki pairwi kar ke sab ummaton se behtar ho gaye. Yeh sach hai ke Huzur sallallahu

alayhe wassalam sabse azeem aur sabse izzat wale hain. Jab aap humein Islam ki dawat dene aaye, to humne aapki dawat qubool ki. Chunanche jab aap sab Nabi aur sab makhlooq se afzal hain, to is wajah se hum bhi sab ummaton se behtar ho gaye.

Abu Naeem ne Hazrat Anas radiyallahu anhu se riwayat kiya hai ke Huzur sallallahu alayhe wassalam ne farmaya: Allah ne Sayyidina Moosa alayhis salaam ki taraf wahee bheji ke agar main tumhari ummat me se kisi ko is halat me paoon ke woh Hazrat Ahmed sallallahu alayhe wassalam ko nahi maanta, to main usko aag me daal dunga.
Sayyidina Moosa alayhis salaam ne poocha: Ahmad sallallahu alayhe wassalam kaun hain?

Allah ne jawab diya: Main ne kisi ko bhi us se zyada apna mahboob nahi banaya. Main ne uska naam apne naam ke baad Arsh par likh diya tha, jab ke abhi asmaan aur zameen paida nahi hue the.

Beshak! Jannat sab par haram hai jab tak woh aur uski ummat jannat me pehle dakhil na ho jayein.

Sayyidina Moosa alayhis salaam ne poocha: Unki ummat kaun hai?

Allah ne jawab diya: Woh log hain jo baith kar ya khade ho kar meri tasbeeh karte hain. Woh apni kamar par kapra bandhte hain aur apne mahaul ko roshan karte hain. Woh din me roza rakhte hain aur raat ko ibadat karte hain. Main un se asaan cheezen qubool karunga aur jab woh kalima padhenge to main unhein jannat me daakhil kar dunga.

Sayyidina Moosa alayhis salaam ne arz ki: Aey Allah! Mujhe us ummat ka Nabi bana de.

Allah ne jawab diya: Aey Moosa! Unka Nabi unhi me se hoga.

Sayyidina Moosa alayhis salaam ne arz ki: Aey Allah! Mujhe us Nabi ki ummat me bana de.

Allah ne jawab diya: Main ne tumhe pehle hi Nabi bana diya hai aur yeh Nabi sab se aakhir me aayega. Khair, main tumhari mulaqat us se karwa dunga.

Part 10

Bismillahir Rahmanir Raheem
Tamam tareef Allah ke liye hai aur Huzur sallallahu alayhe wassalam par salam aur durood ho

Couplet:

رَاعَتْ قُلُوبَ الْعِدَا أَنْبَاءُ بِعْثَتِهِ
كَنَبْأَةٍ أَجْفَلَتْ غُفْلاً مِنَ الْغَنَمِ

Roman Arabic:
Raa'at quloobal ida anba'uu bi-satihi
Kanab'atin ajfalat ghuflam minal ghanami

Roman Urdu Tarjuma:
Huzur sallallahu alayhe wassalam ki aamad ki khabar ne dushmanon ke dilon me khauf daal diya,
Jaise sher ki dahad se be khabar bakriyan aur bhedein dar kar bhag jati hain.

Commentary Roman Urdu me:
Huzur sallallahu alayhe wassalam ne farmaya: Mujhe itni madad ilham ke zariye mili ke jaise koi aadmi ek ya do mahine ka safar tay kare.

Is hadees ko Allama ne khaas taur par is she'r me bayan kiya hai ke Huzur sallallahu alayhe wassalam ki aamad ne dushmanon ke dilon me itna khauf daal diya tha. Jaise sher ki dahad se bakriyan dar kar bhag jati hain.

Couplet:

مَا زَالَ يَلْقَاهُمُ فِي كُلِّ مُعْتَرَكٍ
حَتَّى حَكَوْا بِالْقَنَا لَحْمًا عَلَى وَضَمِ

Roman Arabic:

Maa zaala yalqaahumu fee kulli mu'tarakin

Hatta hakaw bilqaanaa lahman ala wadhami

Roman Urdu Tarjuma:

Jung ke maidan me dushmanon ka haal mat poochho,

Nezon ne unke jism ko aise kaat diya jaise gosht ko takhti par kaata jata hai.

Commentry:

Allama Kharpoti rehmatullahi ta'ala alay farmate hain ke Huzur sallallahu alayhe wassalam jung ke maidan me dushmanon ka muqabla karte the. Jitni martaba bhi aap ne jung me hissa liya, Islam ko fatah mili. Huzur sallallahu alayhe wassalam ne 19 ghazwaton me shirkat ki.

Aap ne 9 ghazwaton me khud hissa liya. Woh 9 ghazwatein yeh hain:

1. Ghazwa-e-Badr

2. Ghazwa-e-Uhad

3. Ghazwa-e-Mareesa

4. Ghazwa-e-Khandaq

5. Ghazwa-e-Bani Quraiza

6. Ghazwa-e-Khaibar

7. Ghazwa-e-Hunain

8. Ghazwa-e-Taif

9. Fatah Makkah

InshaAllah, har jung ko agle abwaab me bayan kiya jayega.

Haku ka matlab hai waqia ya kahani.

Couplet:

وَدُّوا الفِرَارَ فَكَادُوا يَغْبِطُونَ بِهِ
أَشْلاَءَ شَالَتْ مَعَ الْعِقْبَانِ وَالرَّخَمِ

Roman Arabic

Waddul firaara fakaadu yaghbitoona bihi

Ashla'a shaalat ma'al iqbaani war rakhami

Roman Urdu Translation

Woh itne dar gaye ke maidan-e-jung se bhaagna chahte the,

Unko is baat ki bhi parwah nahi thi ke unke tukde uqaab aur gidh utha le jayen.

Commentry:

Yaghbitoon lafz ghabta se nikla hai, jiska matlab hai aisi khwaish jo insaan chahta hai ke usay mil jaye aur woh kisi aur ko na mile. Kuffar ne hasad aur bughz ki wajah se yeh chaha ke yeh ni'mat unko mil jaye aur dusron ko na mile. Kuffar mujahideen ke neze aur bhale ki wajah se apni safain tod dete the, lekin unko koi raasta nahi milta tha. Phir bhi jab bhi mauka milta, woh bhaag nikalte. Woh yeh pasand karte ke unke tukde uqaab aur gidh kha lein, lekin wo Musalmanon ke haath se na marein.

Couplet:

تَمْضِي اللَّيَالِي وَلاَ يَدْرُونَ عِدَّتَهَا
مَا لَمْ تَكُنْ مِنْ لَيَالِي الأَشْهُرِ الْحُرُمِ

Roman Arabic:
Tamdhil-layaali wa la yadroona iddataha
Ma lam takun min layaali ashhuril hurumi

Roman Urdu Tarjuma:
Kuffar ki raaten khauf aur dehshat me guzarti thi,
Siwaye un raaton ke jo hurmat walay mahino ki hoti thi.

Commentary Roman Urdu me:
Un mahino ke ilawa, jab jung haram thi, dushman hamesha khauf me rehte the. Hurmat walay mahine woh hain jin me jung mana thi. Yeh mahine kuch riwayaton ke mutabiq

Muharram, Rajab, Shabaan aur Ramzan hain. Jab Ramzan aata tha to woh samajhte the ke ab jung nahi hogi, is liye woh pur-sukoon ho jate the.

Kuch ne kaha hai ke hurmat walay mahine Rajab, Zilqad, Zilhaj aur Muharram hain. Quran me bhi in mahino ki hurmat ka bayan hai.

Allama Kharpoti rehmatullahi ta'ala alay ne yeh bhi bayan kiya ke yeh 12 mahine in naamon se kyun mashhoor hue:

1. Muharram ko yeh naam jung ki hurmat ki wajah se diya gaya. Kuch kehte hain ke isi mahine me jannat shaytan par haram hui. 10vi tareekh ko Ashura kehte hain.
2. Safar ko yeh naam is liye diya gaya ke is mahine me oont patle ho jate hain. Kuch kehte hain ke is mahine me bukhar aur bimariyan zyada hoti hain aur chehre zard ho jate hain.
3. Rabi-ul-Awwal - Rabi ka matlab hai bahaar. Jahiliyat ke daur me is mahine ko Kwaan kehte the. Huzur sallallahu alayhe wassalam isi mahine ki 12 tareekh ko paida hue.
4. Rabi-us-Saani - Jahiliyat ke daur me isko Bisaan kehte the.
5. Jamaadil Awwal - Us daur me isko Hunain kehte the.
6. Jamaadus Saani - Isko Ranaa kehte the.
7. Rajab – Isay Asam bhi kehte the kyun ke is mahine me talwaron ya hathyar ki awaaz sunai nahi deti thi. Phir izzat ki wajah se is ka naam Rajab rakha gaya. 27vi raat ko Lailatul Me’raj kehte hain. Huzur sallallahu alayhe wassalam ne farmaya: Rajab ke is mahine me meri ummat par azaab nahi hoga.
8. Shabaan – Jahiliyat ke daur me is mahine ko Ajlaan kehte the. Baad me isay Shabaan is liye kaha gaya ke is mahine me pani ke raaste sookh jate the. Shariat me isay Shabaan is liye kehte hain ke is mahine me nekion ke pahad nikalte hain. Is mahine ki 15vi raat ko Shab-e-Baraat kehte hain.
9. Ramadaan – Isay yeh naam is liye diya gaya ke is ki garmi ki wajah se gunah jal jate hain. Is mahine me fasal pak jati hai. Ramzul Haar ka matlab hai shadeed garmi. 27vi raat ko Lailatul Qadr kehte hain.
10. Shawaal – Isay Ahzal ke naam se bhi jana jata tha. Is mahine se woh log haamila oontni ke din gin lete the.
11. Zilqad – Isay Rannaha kehte the kyun ke is mahine me Arab aur dushman qaidiyon ko azaad kar ke apne gharon me rehte the.
12. Zilhaj – Yeh mahina Hajj ka mahina hai.

Couplet:

كَأَنَّمَا الدِّينُ ضَيْفٌ حَلَّ سَاحَتَهُمْ
بِكُلِّ قَرْمٍ إِلَى لَحْمِ العِدَا قَرِمِ

Roman Arabic:
Ka annamad deenu dhayfun halla saahatahum
Bekulli qarmin ila lahmi idaa qarimi

Roman Urdu Tarjuma:
Goya deen unke aangan me mehmaan ban kar utar aaya tha,
Aur har bahadur dushman ke gosht ka bhooka tha.

Commentary Roman Urdu me:
Islami lashkar dushmanon ke aangan me aise mehmaan the ke unke bahadur sipahi dushman ke gosht aur khoon ke bhookhe the.
Islami deen aisa tha jaise Quraish ke sardaron ke ghar me rehnuma aur peshwa utar aaye ho.
Paak sahaba jo dushmanon ke aangan me utre, woh dushman ke gosht aur khoon ke pyaase the.

Islami bahadur sipahiyon ko zyada mehnat karni nahi padi. Ilhamaat aur Allah ki ibaadat ka asar aisa tha ke Islam ki fatah ke liye dushmanon ne apni gardanen khud qatal hone ke liye aage badha di.
Agar lafz "Saahatum" ko ek zaati zameer samjha jaaye, to iska matlab hoga ke Islami bahadur sipahi dushman ke khule sehan mein mehmaan ki tarah the. Unhon ne mezban ki mehmaan nawaziyan qabool ki ke dushmanon ko qatal karke apni pyaas bujhaayi. Dushman itne heran-o-sust ho gaye ke din aur raat ka hisaab tak nahi rakh sake.

Couplet:

يَجُرُّ بَحْرَ خَمِيسٍ فَوْقَ سَابِحَةٍ
يَرْمِى بِمَوْجٍ مِنَ الأَبْطَالِ مُلْتَطِمِ

Roman Arabic:
Yajurru bahra khameesin fowqa saabihatin
Yarmee bimowjin minal abtaali multatimi

Roman Urdu Tarjuma:
Musalman fauj tez daudte ghodon par aise thi jaise ek lehrata hua samandar,
Jo apne bahadur sipahiyon ki lehron se dushman par toot padta tha.

Commentary Roman Urdu me:
Islami fauj ke sipahi jung ke maidan me tez daudte ghodon par aise the jaise samandar ki lehrain, jo ek dusre ke peeche aati hain. Har lehr chahti thi ke woh doosri se aage nikle. Bahadur sipahiyon ka haal bhi aisa hi tha, har koi aage saf me hona chahta tha taki dushman ka muqabla kar sake aur unko tabah kar de.
Fauj Huzur sallallahu alayhe wassalam ki rehnumai me itni purjosh thi ke woh jung ke maidan me lehron ki tarah dushman par toot padti thi. Neze aur teeron ki barsaat se dushman hosh kho baithte aur bhagne ki koshish karte.
In waqiat ki tafseel aage bayan ki jayegi.

Couplet:

مِنْ كُلِّ مُنْتَدَبٍ لِلهِ مُحْتَسِبٍ
يَسْطُو بِمُسْتَأْصِلٍ لِلكُفْرِ مُصْطَلِمِ

Roman Arabic:
Min kulli muntadibin lillahi muhtasibin
Yastu bimusta'silil lil kufri mustalimi

Roman Urdu Tarjuma:
Har woh jo sirf Allah ke liye nikalta hai aur usi se ajar ki umeed rakhta hai,
Woh kufr ki jadd ko ukhaadne wale hathiyar se dushman par toot padta hai.

Commentary Roman Urdu me:
Is she'r me yeh bayan hai ke Musalman sipahi itni bahaduri se is liye lade ke woh sirf Allah ki raza ke liye lad rahe the. Woh Allah ke hukm ki itaat karte hue aur sachai ke liye jung kar rahe the.
Ek hadees me aata hai ke jo sirf Allah ke liye jihad ke liye nikalta hai, na ke mulk fateh karne ya izzat hasil karne ke liye, to Allah usko maafi ka yaqeen deta hai.
Allah usko dushman se ladne, sidhe raaste par sabit qadam rehne ka ajar deta hai, aur us par jannat aur hoor wajib kar deta hai.

Couplet:

حَتىَّ غَدَتْ مِلَّةُ الإِسْلاَمِ وَهْيَ بِهِمْ
مِنْ بَعْدِ غُرْبَتِهَا مَوْصُولَةَ الرَّحِمِ

Roman Arabic:
Hatta ghadat millatul islami wahya bihim, Min ba'di ghurbatiha mawsoolatar rahimi

Roman Urdu Tarjuma:
Yahan tak ke Islam inhi ki wajah se mazboot ho gaya,
Aur jo log rishtedaron se judaa ho gaye the, woh phir mil gaye, unki ghurbat door ho gayi.

Commentary Roman Urdu me:
Islam in bahaduron ki koshishon se apni jagah bana gaya. Jo log apne rishtedaron se alag ho gaye the, woh phir mil gaye aur unki tangdasti khatam ho gayi.

Islam ke qanoon, dosti aur ittehad yaqeenan qabil-e-bharosa hain, kyun ke yeh Huzur sallallahu alayhe wassalam ke khaas tareeqe se sikhaya gaya aur isay deen kaha gaya.
Jo kuch riwayat ya qanoon ke zariye aaya aur awaam ne use qubool kiya, usay millat kehte hain.
Sab ko jama kar ke apne paas rakhna naamoos kehlata hai.
Islam ki shuruat ghurbat me hui, Allama is taraf ishara karte hain aur is hadees ki taraf dalalat karte hain ke Huzur sallallahu alayhe wassalam ne farmaya: "Islam ki shuruat ghurbat me hui thi aur anjaam bhi ghurbat me hoga. To ghareebon ke liye khushkhabri hai."

Couplet:

مَكْفُولَةً أَبَدًا مِنْهُمْ بِخَيْرِ أَبٍ
وَخَيْرِ بَعْلٍ فَلَمْ تَيْتَمْ وَلَمْ تَئِمِ

Roman Arabic:
Makfoolatan abadan minhum bikhayri abin
Wakhayri ba'lin falam taytam walam ta'imi

Roman Urdu Tarjuma:
Islam hamesha in logon ki wajah se mehfooz raha,
Jaise kisi ko behtareen baap ya behtareen shohar mil jaye, to na woh yateem rahe na bewa.

Commentary Roman Urdu me:
Islam hamesha in logon ki wajah se mehfooz aur baqaidar raha.

Unke liye Islam qubool karna aisa tha jaise kisi ko acha baap ya acha shohar mil jaye. Na woh yateem rahe na bewa.

Makfool ka matlab hai mehfooz ya hifazat shuda.

Abad ka matlab hai lamba arsa. Anaaqeedul Fawaheed ke musannif ne likha hai ke Abad mustaqbil ke liye istemal hota hai, lekin yeh maazi aur mustaqbil dono ke liye bhi istemal ho sakta hai.

Bekhayri Abi se murad Huzur sallallahu alayhe wassalam ki paak zaat, Sahaaba-e-Kiraam aur ilm dene wale ulama hain.

Bekhayri Bahlin ka bhi yahi matlab hai, kyun ke Bahl ka matlab hai Sayyid ya maalik. Aurat ko bhi Bahl kehte hain.

Yahan is se murad Huzur sallallahu alayhe wassalam, paak sahaba aur ilm dene wale ulama hain.

Couplet:

هُمُ الجِبَالُ فَسَلْ عَنْهُمْ مُصَادِمَهُمْ
مَاذَا رَأَى مِنْهُمُ فِي كُلِّ مُصْطَدَمِ

Roman Arabic:
Hummul jibala fasal anhum musaadimahum
Maaza ra'aa minhumu fee kulli mustadami

Roman Urdu Tarjuma:
Woh pahadon ki tarah mazboot the,
Dushmanon se poochho ke jung ke maidan me unhone Musalmanon ka kya haal dekha.

Commentary Roman Urdu me:
Bahadur Musalman sipahi jung ke maidan me aise samne aaye ke jung ke maidan ne bhi unki bahaduri ki qasam khayi aur unka zikr kiya. Har jung ka maidan unki himmat aur bahaduri par fakhr karta hai.
Agle she'r me in jungon ki tafseeli bayan kiya jayega. InshaAllah!

Couplet:

وَسَلْ حُنَيْنًا وَسَلْ بَدْرًا وَسَلْ أُحُدًا
فُصُولَ حَتْفٍ لَهُمْ أَدْهَى مِنَ الوَخَمِ

Roman Arabic:
Wasal Hunaynan wasal Badran wasal Uhudan
Fasoola hatfin lahum ad-ha minal wakhami

Roman Urdu Tarjuma:
Hunain, Badr aur Uhad ke maidan se poochho,
Kuffar ki kitni halakat hui, jo un par waba se bhi zyada sakht thi.

Commentary Roman Urdu me:
Ab tak hum Islami fauj ki bahaduri aur himmat ka bayan kar rahe the. Ab kuch jungon ka tafseeli bayan kiya jayega.
Allama kehte hain: Hunain, Badr aur Uhad se poochho ke kuffar par kaisi tabahi aayi. Un par aisi museebat aayi jo unke liye waba se bhi zyada sakht thi.

Ab Allama ke she'r ke mutabiq, Hunain ki jung ki tafseel bayan ki jayegi.
Allama Kharpoti rehmatullahi ta'ala alay ne bhi is par mukhtasar sharah di hai, is liye ab Huzur sallallahu alayhe wassalam ki zindagi aur tareekh ki kuch kitabon se roshni dalenge.

Hunain ek nadi ka naam hai jo Makkah Mukarrama aur Taif ke darmiyan hai. Yeh Zul-Majaaz ki mashhoor mandi thi aur Arafaat se 3 km ke faasle par hai. Is jagah ko Owtaas bhi kehte hain aur is ka qabeela Hawazan tha, jiske kai shaakhain thi. Jab Islam ka daira barhta ja raha tha, to Arab dekh rahe the ke unke qabail mehfooz hain. Unke zehan me tha ke agar Huzur sallallahu alayhe wassalam fatah pa lein aur Makkah ko fateh kar lein, to hum maan lenge ke yeh sachche Nabi hain. Jab Makkah fatah ho gaya, to tamam qabail Huzur sallallahu alayhe wassalam ke paas aane lage aur Islam qubool karne lage.

Hawazan aur Saqeef ka rasta alag tha. Yeh qabail hamesha jung aur muqable me maahir the. Jaise jaise Islam mazboot hota gaya, yeh bechain hote gaye. Yeh bechaini ek had tak theek thi, kyun ke Islam ke barhne se unki hukumat aur raaj kamzor hota ja raha tha.

To Makkah ki fatah se pehle, inhone Makkah ke tamam qabail me ja kar Islam ke khilaf dushmani phailani shuru kar diya. Pura saal yeh log yeh daur karte rahe; jaise Zurqaani alayhirrehma ne likha hai ke sab ne yeh waada kiya ke woh mil kar Musalman fauj par hamla karenge.

Jab Makkah fatah ho gaya, to yeh yaqeen ho gaya ke agar ab bhi ehtiyaat na ki to sabse badi aur taqatwar fauj bhi Musalmanon par gaalib nahi aa sakegi.

Huzur sallallahu alayhe wassalam ko yeh khabar mili ke mushkil is taraf se aa rahi hai. Unhone intezaar nahi kiya, foran fauj ke saath us taraf rawana ho gaye aur hamla kar diya. Yeh sab bohat ilham ke sath hua. Har qabeela apne ghar walon ko le kar nikalne laga. Unhone socha ke agar ghar walon ko chhod diya to unke paas koi raasta nahi bachega siwaye bhag jane ke.

Is faisle me, Saqeef aur Hawazan ki tamam shaakhain ek saath thi lekin Kaab aur Kilaab alag ho gaye the.

Do logon ko sardar muqarrar kiya gaya, Malik bin Auf aur Dareed bin Sama. Hawazan ka sardar Malik bin Auf tha. Dareed qabeela Jashm ka sardar tha aur ek mashhoor shayar bhi tha. Uski shayari aur bahaduri aaj bhi Arab ki tareekh me yaad ki jati hai. Woh 100 saal se zyada ka tha aur kamzor ho chuka tha, lekin Arab ab bhi us par yaqeen karte the aur uski

salahiyat par amal karte the. Malik ne us se darkhwast ki ke woh unke saath ho. Kyun ke woh chal nahi sakta tha, is liye usko khat par bitha kar jung ke maidan me laya gaya. Usne poocha yeh jagah kaunsi hai? Unhone jawab diya Owtaas, to usne kaha haan yeh jung ke liye munasib jagah hai. Is ki mitti na zyada sakht hai na narm, paon zameen me dhans jayenge.

Kyun ke qabeela apne ghar walon ko bhi le aaya tha, Dareed ko bachon ke rone ki awaaz sunai di. Usne poocha: Yeh bachon ke rone ki awaaz kaisi hai? Unhone jawab diya: Hum apne ghar walon ko is liye laye hain ke koi unko yaad kar ke wapas na chale jaye. Dareed ne kaha: Yeh zaroori nahi tha, kyun ke jab koi wapas mudta hai to phir kuch bhi usay nahi rok sakta. Jung ke maidan me sirf talwar kaam aati hai. Agar tum yeh jung haar gaye to aur bhi zyada ruswai hogi, auraton ki wajah se. Phir usne poocha ke Kaab aur Kilaab tumhare saath hain? Unhone jawab diya nahi. Dareed ne kaha: Agar aaj izzat ka din hota to Kaab aur Kilaab bhi yahan hote. Usne mashwara diya ke yahan se nikal kar kisi mehfooz jagah par chale jao, lekin Malik bin Auf ne uski baat nahi mani. Is jawan sardar ne kaha: Ab tumhari samajh kaam nahi karti.

Yeh poora waqia Tabari me tafseel se likha hai.

Jab Huzur sallallahu alayhe wassalam ko is ki khabar mili to aap ne Abdullah ibn Abi Jadaad ko bheja, jo jasoos ki tarah unke camp me rahe aur unki baatein suni. Woh baad me wapas aaye aur Huzur sallallahu alayhe wassalam ko sab kuch bata diya. Aap ne unki baat suni aur phir hamle ki tayyari ka hukm diya. Fauj ko hathyar ke liye qarz ki zarurat thi. Abdullah bin Rabeeha, jo Abu Jahal ka sautela bhai tha, ameer aadmi tha, us se 30,000 dirham qarz liya gaya. (Musnad Ahmad bin Imam Humbal rehmatullahi ta'ala alayh).

Safwaan bin Ummiya Makkah ka ek ameer aadmi tha, us waqt usne Islam qubool nahi kiya tha, lekin usne Huzur sallallahu alayhe wassalam ko 100 neze aur unki zira di.

7 Shawaal 8 Hijri (Jan-Feb 630 AD) ko Musalmanon ki 12 hazaar fauj Hunain ki taraf rawana hui.

Sahaaba-e-Kiraam ke mooh se yeh alfaaz nikal rahe the: Aaj humein kaun hara sakta hai? Allah ko yeh fakhr pasand nahi aaya. Quran me farmaya: Hunain ke din ko yaad karo, jab tum apni taadaad par fakhr kar rahe the. Zameen tum par tang ho gayi aur tum peeth dikhakar chale gaye.

Hamla shuru hua aur Huzur sallallahu alayhe wassalam ne dekha ke khaas sahaba me se kuch hi log reh gaye hain. Hazrat Abu Qataada radiyallahu anhu kehte hain ke maine dekha ek dushman ek Musalman ke seene par baitha hai. Maine us par talwar maari, usne kaha meri jaan abhi baqi hai, lekin Allah ke fazl se woh gir gaya aur mar gaya.

Maine Ameerul Momineen Sayyidina Umar radiyallahu anhu ko dekha aur poocha Musalmanon ka kya haal hai? Unhone jawab diya: Jo Allah ne chaha.

Shikast ki wajahen:

- Muqaddamatul Jaish jo teerandaz tha, Hazrat Khalid ke zair-e-imarat tha aur jawan tha. Jawani ke fakhr me poori taqat se hamla nahi kiya.
- Taqreeban 2000 logon ne abhi tak Islam qubool nahi kiya tha.
- Hawazan teerandazi me maahir the aur unka teer kabhi nishane se nahi chookta tha.
- Kuffar jung ke maidan me pehle pohanch gaye aur behtareen jagah chuni.
- Unhone apne teerandaz pahadon, wadiyon aur raaston par bitha diye.
- Jawaan sipahiyon ne sooraj nikalne se pehle hamla kar diya.
- Jung aisi jagah hui jahan mazbooti se khada hona mushkil tha.
- Mukhalif teerandaz nikal kar teeron ki barsaat karne lage.
- Jab Musalman aage badhe to hazaron dushman un par toot pade.
- Jab Muqaddamatul Jaish bebas ho kar peechhe hata to poori fauj ke paon ukhad gaye.

Sahih Bukhari me hai ke poori fauj bikhar gayi aur Huzur sallallahu alayhe wassalam akelay reh gaye. Teer bars rahe the aur talwaron ke waar ho rahe the. 12 hazaar fauj bikhar gayi lekin Huzur sallallahu alayhe wassalam ne himmat nahi haari.

Yeh paak zaat sirf ek fauj, ek mulk ya ek duniya ki zimmedar nahi thi, balke dono jahan ki zimmedar thi. Aap ne daen taraf dekha aur pur-sukoon andaaz me pukara: Aey Ansaariyo ke giroh! Jawab aaya: Hum hazir hain. Phir baen taraf dekha aur wahan se bhi yahi jawab aaya. Aap ne jalal-e-nabuwat me pukara: Main Allah ka banda aur Rasool hoon.

Sahih Bukhari me hai ke aap ne farmaya: Main Allah ka Rasool hoon, yeh jhoot nahi, main Abdullah bin Abdul Muttalib ka beta hoon. Hazrat Abbaas radiyallahu anhu ki awaaz bohat buland thi. Huzur sallallahu alayhe wassalam ne unko hukm diya ke Muhajireen aur Ansaar ko pukaro. Unhone pukara: Aey Muhajireen aur Ansaar ke giroh! Is awaaz ka asar yeh hua ke poori fauj wapas aa gayi.

Quran me hai: Phir Allah ne Nabi, Musalmanon ko sukoon diya aur aisi faujein bheji jo tumne kabhi nahi dekhi thi. Unhone kuffar ko saza di. Yeh kafiron ki saza hai. Jis ka ghoda bhatak gaya ya wapas nahi aa saka, usne neze phenk diye aur ghode se utar gaya. Jung ka rang badal gaya. Dushman bhaag gaye. Jo reh gaya woh mara gaya. Banu Saqeef ki ek shaakh

ne muqabla kiya. Jab unke 70 log aur unka parcham bardar Usman bin Abdullah mar gaya to woh bhi haar gaye aur haar tasleem kar li.

Kuch log Taif bhaag gaye aur wahan panah li. Unka sardar Malik bin Auf tha. Is ke baad woh hazaron faujiyon ke saath Owtaas wapas gaya. Huzur sallallahu alayhe wassalam ne Abu Aamir Ash'ari ko ek chhoti fauj ke saath bheja ke uska muqabla karein aur usay shikast dein. Dareed ke bete ne Abu Aamir ko shaheed kar diya. Usne Islam ka parcham apne haath me le liya aur khushi manane laga.

Abu Moosa Ash'ari aage badhe, us par hamla kiya aur usay qatl kar ke dozakh me bhej diya. Unhone dushman ke haath se parcham cheen liya.

Mukhtasar yeh ke hazaron ki tadaad me qaidiyon ko giraftar kiya gaya. Un me Huzur sallallahu alayhe wassalam ki doodh behen Hazrat Sheema bhi thi. Jab logon ne unko pakda to unhone kaha ke main Nabi ki behen hoon. Unko Huzur sallallahu alayhe wassalam ke paas laya gaya. Unhone poocha: Kya main aapki behen nahi hoon? Aap ne bachpan me muhabbat me mujhe kaata tha, dekhiye nishan abhi bhi hai. Huzur sallallahu alayhe wassalam ki aankhon me aansu aa gaye aur aap ne unke liye farsh bichhaya. Phir unse pyar se baat ki, kuch oont aur bakriyan di aur farmaya: Agar tum ghar jana chahti ho to ja sakti ho, koi tumhe chhor aayega. Ghar walon ki muhabbat ki wajah se unhone wapas jana pasand kiya aur unko wahan bhej diya gaya.

Jo fauj Taif me panah liye hue thi, woh jung ki tayyari kar rahi thi. Taif bohat mehfooz jagah hai. Isay Taif is liye kehte hain ke is ke charon taraf deewarein hain. Banu Saqeef ka qabeela yahan rehta tha, jo Arab me mashhoor aur bahadur tha. Yeh Quraish ke humsaye bhi the. Urwa bin Masood yahan ka sardar tha. Woh Abu Sufyaan ka damaad tha.

Makkah ke kuffar kehte the ke agar Quran nazil hota to Makkah ya Taif me hi hota. Yeh jungon me maahir aur bohat ameer the.

Tabari aur Ishaaq me riwayat hai ke Urwa bin Masood Saqfee aur Ghilaan bin Salma Jarash (jo Yemen ka ek shehar hai) gaye. Wahan unhone hathyar banane, moats (khandak) khodne aur inka istemal seekha.

Taif me ek mazboot qila tha jo pehle tabah ho chuka tha. Taif ke logon aur panah lene walon ne us qile ko dobara taamir kiya. Unhone ek saal ka hathyar ka samaan jama kiya, qile ke andar rakh diya aur qile ke chaaron taraf khandakein khod di.

Huzur sallallahu alayhe wassalam ne hukm diya ke maal-e-ghanimat aur qaidiyon ko Juhraana me mehfooz rakha jaye. Aap khud fauj ke saath Khalid bin Muqaddamatul Jaish ke paas gaye.

Islam me yeh pehli jung thi jisme hathyar istemal hue. Qile ke andar se logon ne garam lohay phainke. Bahadur sipahi peechhe hatne par majboor ho gaye. Bohat se log zakhmi hue. Taif fatah nahi ho saka.

Huzur sallallahu alayhe wassalam ne Nowfal bin Muaawiya ko bulaya aur mashwara kiya ke ab kya kiya jaye? Usne jawab diya: Chipkali apne bil me chali gayi hai, agar hum ruk gaye to pakad lenge, lekin abhi koi khatra nahi. Yeh sirf apni hifazat ke liye kiya gaya hai.

Sahaaba-e-Kiraam ne Huzur sallallahu alayhe wassalam se darkhwast ki ke un par baddua karen. Aap ne dua ki: Aey Allah! Saqeef ko hidayat de aur unko mere paas aane ki taufeeq de.

Yahan se nikal kar sab Juhraana chale gaye. Wahan maal-e-ghanimat bohat zyada tha:

6000 qaidiyon

24000 oont

40000 bakriyan

4000 tolay chandi

Qaidiyon ke silsile me Huzur sallallahu alayhe wassalam ne intezaar kiya ke unke rishtedaar ya dosto me se koi aayega aur baat cheet hogi. Kai din guzar gaye lekin koi nahi aaya. Maal-e-ghanimat ko paanch hisso me taqseem kiya gaya. Chaar hisse fauj ko diye gaye. Paanchwa hissa Baitul Maal me gareebon aur mohtaajon ke liye rakh diya gaya.

Makkah me bohot se logon ne Islam qubool kiya tha aur apne imaan par mazboot the, Quran me inko Mu’allifatul Quloob kaha gaya hai.

Jahan Zakaat ke masaarif ka zikr hai, Huzur sallallahu alayhe wassalam ne un logon ko bohot saare tohfe diye. Kai logon ko 50 oont diye gaye. Fauj me har fard ko 4 oont aur 40 bakriyan mili. Jo paidal jung me gaye unko teen guna zyada diya gaya.

Hunain ki jung ke qaidiyon ko abhi Juhraana me rakha gaya tha ke ek mohtaram aurat Huzur sallallahu alayhe wassalam ke paas aayi aur qaidiyon ko riha karne ki darkhwast ki. Yeh darkhwast us qabeelay ki taraf se thi jahan se aap ki doodh pilane wali maa, Daa’ee Haleema radiyallahu anha ka taalluq tha. Unhone kaha: Jo auratein qaid hain, woh Huzur sallallahu alayhe wassalam ki phoophiyaan hain. Khuda ki kasam! Agar koi badshah bhi hamare qabeelay ka doodh peeta to hum us se umeed rakhte, lekin aap to badshahon se bhi azeem hain.

Huzur sallallahu alayhe wassalam ne farmaya: Jo kuch Abdul Mutallib ke gharane ka hai, woh tumhara bhi hai. Qaidiyon ko riha karne ka sahi tareeqa yeh hai ke namaz ke baad sab ke samne yeh darkhwast pesh ki jaye.

Toh Zohar ki namaz ke baad unhone apni darkhwast awaam ke samne pesh ki. Huzur sallallahu alayhe wassalam ne farmaya: Mera haq sirf mere ghar walon par hai, lekin main tumhare liye sab se sifarish karunga.

Muhajireen aur Ansaar khade ho gaye aur kaha: Huzur! Hamara hissa bhi aap ke samne hai. Is tarah 6 hazaar qaidiyon ko riha kar diya gaya.

Allama Kharpoti rehmatullahi ta'ala alay farmate hain ke yahan ek mo'jiza zahir hua.

Huzur sallallahu alayhe wassalam ne apne paak haath me kuch mitti li, kuffar ki taraf dekha aur farmaya: Kaaba ke Rab ke ilham se, is mitti ke zariye bhaag jao. Aap ne mitti un ki taraf phainki, woh mitti gard ki tarah udi aur kuffar ki aankhon me chali gayi. Unki aankhein mitti se bhar gayi aur woh bhaag gaye.

Jung-e-Badr

Is she’r me Jung-e-Badr ki taraf bhi ishara hai.

Ab hum is jung ki tafseel bayan karenge, jiska mukhtasar sharah Allama Kharpoti rehmatullahi ta'ala alay ne di hai.

Badr ek shehar hai jo Makkah aur Madina ke darmiyan hai. Yahan ek jung hui thi, jahan Musalman kam the aur kuffar zyada, lekin Musalmanon ko fatah mili.

Yahan Huzur sallallahu alayhe wassalam ka rutba zahir hua. Musalman bach gaye aur shaytaan apni fauj ke saath ruswa hua.

Quran me hai: Beshak Allah ne tumhari madad ki Badr me, jab dushmanon ki nazar me tum kamzor the.

Yeh Islam ki pehli jung thi. Yeh Ramzan me hui. Musalman 313 the aur kuffar taqreeban ek hazaar. Yahan aisi halakat hui ke kisi aur jung me aisa nahi hua. Allah ne apni rehmat aur farishton ko madad ke liye bheja. 70 kuffar maare gaye aur 70 qaid hue. In me se zyada tar Quraish the. Yahan bohot se mo'jizay zahir hue. Badr ek shehar ka naam hai jahan har saal ek mela lagta tha. Yeh jagah us raaste par hai jo sehra ke raste Syria ki taraf jata hai. Ab purane raaste se Makkah ya Jeddah ki taraf gaadi par Badr ja sakte hain. Madina se taqreeban 80 mile ke faasle par hai.

Jung ka aaghaz is waqia se hua: 2 Hijri me Huzur sallallahu alayhe wassalam ne Abdullah bin Ja’sh ko 12 sipahiyon ke saath Batn-e-Nakhla bheja, taake Quraish ki halat ka pata lagaya jaye. Lekin unhone yeh karne ke bajaye, Syria se aane wale kuch tajiron par hamla

kar diya. In tajiron me Umru bin Hazrami tha jo qatl ho gaya. Do ko qaid kar liya gaya aur saara maal le kar Madina aa gaye aur Huzur sallallahu alayhe wassalam ke saamne pesh kiya.

Huzur sallallahu alayhe wassalam ne poocha: Maine tumhe yeh karne ko kab kaha tha? Aap ne maal qubool nahi kiya. Sahaaba-e-Kiraam un par naraaz hue aur kaha: Tumne woh kaam kiya hai jiska hukm nahi diya gaya tha. Tumne hurmat walay mahino me qatl kiya hai. In mahino me jung mana hai. Jinko qatl kiya gaya woh izzatdar khandan se the. Umru bin Hazrami, Abdullah bin Hazrami ka beta tha. Harab bin Ummiya, Hazrat Ameer Muaawiya ke dada the. Harab Quraish ka sardar tha. Woh itna taqatwar sardar tha ke Abdul Mutallib ke baad usko sardar chuna gaya tha. Jinhein tumne qaid kiya, woh Usman aur Nowfal Mughaira ke pote the. Walid ke waalid, Hazrat Khalid ke dada, Harab ke baad Quraish ke doosre sardar the.

Is qatl ki wajah se poore Quraish qabeela me ghussa phail gaya. Unhone inteqam lene ki saazish ki.

Hazrat Urwa bin Zubair radiyallahu anhu, jo Ummul Momineen Sayyida Ayesha radiyallahu anha ke bhatije hain, riwayat karte hain ke sirf Badr ki jung hi nahi, balke Quraish ke saath jitni bhi jungein hui, sab isi wajah se hui. Woh Umru bin Hazrami ke qatl ka badla lena chahte the.

Allama Tabari (rahmatullah alaih) likhte hain ke Ghazwa-e-Badr aur baaqi tamam ghazwaton ki wajah **Umru** ke qatl ka badla lena tha. Hijrat ke foran baad hi kufaar yeh plan kar rahe the ke Musalmaanon par hamla karein.

Abdullah bin Ubay ko Makkah se ek khat mila jisme likha tha:
"Muhammad (sallallahu alaihi wasallam) ko qatal karo. Agar tumne unki maut ki koi khabar humein nahi bheji, to hum aakar tumhein bhi maar denge."

Yeh pehla khat tha jo Makkah walon ne Madinah bheja. Uske baad chhoti chhoti chitthiyan (notes) bar bar bheji gayi. Sab log jung ki tayari mein lag gaye.

Isi mauqe par Quraish ne apna sara maal Syria bhej diya. Jis ke paas jo kuch paisa tha, usne bhi Syria bhej diya. Aurton ko bhi is caravan (kafila) ke saath bheja gaya.

Yeh kafila abhi Syria tak pohcha bhi nahi tha ke unho ne **Umru** ke qatl ki khabar suni. Pura Quraishi qabila ghusse se bhar gaya.

Jab Nabi Paak (sallallahu alaihi wasallam) ne yeh suna, to unho ne Sahaaba-e-Kiraam ko bulaya aur mashwara kiya. Ameerul Mo'mineen Sayyiduna Abu Bakr Siddiq (radiyallahu anhu) aur dusre Sahaaba ne josh bhari taqreerein ki.

Huzoor ne Ansaari Sahaaba ka rukh kiya, kyun ke jab unho ne Bay'at ki thi to wada kiya tha ke agar koi Madinah ke pahadon par chadh jaaye, to hum talwaar utha lenge.

Tab Hazrat Saad bin Ubaadah (radiyallahu anhu) uth kharay hue aur kaha:
"Huzoor humein dekh rahe hain magar hukm nahi de rahe. Rab ki qasam! Agar Huzoor hukm dein to hum samandar mein koodne ke liye bhi tayyar hain."

Phir Hazrat Miqdaad (radiyallahu anhu) uth kharay hue aur kaha:
"Huzoor! Hum Moosa (alaihis salaam) ke ummatiyon jaise nahi hain jo keh rahe the: Aap aur aapka Rab jaayein ladai karein, hum yahin baithte hain.
Agar Huzoor hukm dein, to har taraf se hum wafadari ke saath aapke saath honge."

Ye baat sun kar Nabi Kareem (sallallahu alaihi wasallam) muskuraye.

12 Ramzan ko Huzoor ko hukm diya gaya ke jung ke liye niklein. Aap ke saath **313** sachche aur wafadar Sahaaba the. Ek mile chalay, to Huzoor ne fauj ka jaiza liya. Jo chhote umr ke the unhein wapas bhej diya. Huzoor ne farmaya:
"Aisi khatarnaak jungon mein bachche shamil nahi hote."

Umair bin Abi Wakaas radiyallahu anhu ek chhota ladka tha, jab usko wapas bhejne ko kaha gaya to woh rone laga. Huzur sallallahu alayhe wassalam ka dil pighal gaya aur usko fauj me rehne ki ijazat de di. Uske bade bhai Saad bin Wakaas radiyallahu anhu ne usko zira pehnai aur talwar gardan me latka di.

Kul 313 sipahi the. 60 Muhajireen me se the aur baqi Ansaar me se. Kyun ke abhi tak kuffar se itminan nahi tha, is liye Abi Lubaaba radiyallahu anhu ko Madina ka governor muqarrar kiya. Unko wapas bhej diya aur kaha ke Aasim bin Adee ko bhi muqarrar kar dein. Is ke baad Huzur sallallahu alayhe wassalam Badr ki taraf rawana hue.

Do logon ko Makkah ke raaste par bheja gaya taake Makkah se aane walon ki khabar la saken. 17 Ramzan ko sab Badr pohanch gaye. Khabar laane walon ne aakar bataya ke dushman doosri taraf pohanch chuka hai. Huzur sallallahu alayhe wassalam ne yahin qiyam kiya.

Dushmanon ke paas 1000 sipahi the. 100 ghodon par sawar the. Quraish ka har fard maujood tha siwaye Abu Lahab ke. Kuch masail ki wajah se woh nahi aa saka.

Quraish ka sardar Utbah bin Rabeeha tha. Badr me Quraish ko khabar mili ke Abu Sufyaan ki fauj guzar chuki hai. Unhone kaha: Ab jung ka koi faida nahi, lekin Abu Jahl ziddi tha. Adee aur Zahra ke log wapas chale gaye. Quraish pehle aa chuke the, is liye behtareen jagah chuni.

Musalman fauj baad me pohanchi, is liye unke paas koi talab ya khoon nahi thi. Zameen itni narm thi ke oonton ke paon dhans jate the. Hubaab bin Manzar ne Huzur sallallahu alayhe wassalam se poocha: Kya aapko kisi khaas jagah rukne ka hukm hai? Aap ne farmaya: Nahi. To Hubaab ne kaha: Mera mashwara hai ke hum aage barh kar wahan rukain jahan talab hai.

Huzoor (sallallahu alaihi wasallam) ne is baat ko maan liya. Khush qismati se us waqt baarish shuru ho gayi aur har jagah pani jama ho gaya. Yeh pani ab Wuzu aur Ghusal ke liye kaam aaya.

Qur'an mein farmaya gaya hai:
"Humne aasman se paani barsaya taake tum apne aap ko paak kar sako."

Rehmat-ul-lil-Aalameen Nabi (sallallahu alaihi wasallam) ne dushmanon ko bhi ijazat di ke woh bhi talaabon se paani le sakte hain. Raat ka waqt tha, sab log so rahe the siwaaye ek Paak Shakhsiyat ke, jo subah tak jagte rahe aur dua mein masroof rahe.

Subah hui, azaan di gayi, namaz padhi gayi, aur us ke baad ek taqreer ki gayi jo sab mein josh bharne wali thi.

Doosri taraf Quraish ka lashkar bechain tha, ke kab jung shuru hogi.

Un mein ek shakhs Hakeem bin Hizaam bhi tha jo baad mein Musalmaan ho gaya. Use khoon kharaba pasand nahi tha. Wo apne sardar Utbah ke paas gaya aur kaha:
"Agar tum chaho to aaj ka din tumhare haq mein acha likha ja sakta hai."

Utbah ne poocha: **"Kaise?"**

Usne jawab diya: **"Tum Umru ka badla lena chahte ho, to us shakhs ko maar do jisne usay qatal kiya hai."**

Utbah ko yeh mashwara pasand aaya, lekin Abu Jahl ki raaye lena zaroori tha. Is liye Utbah ne kaha:
"Jao aur Abu Jahl ko jaa kar batao."

Jab Hakeem ne Abu Jahl ko yeh baat batayi, to Abu Jahl ne kaha:
"Utbah ka dil kamzor ho gaya hai. Wo is liye keh raha hai kyunke Huzaifa doosri fauj mein hai aur wo nahi chahta ke uska beta nuqsan uthaye."

Phir Abu Jahl ne Utbah ke bhai Aamir ko bulaya aur kaha:
"Kya tumne apne bhai ki chalaki dekhi?"

Jab Aamir ne yeh suna to usne Arabi riwayat ke mutabiq apne kapde phaad diye, apne sir par mitti daali aur kaha:
"Afsoos! Afsoos!"

Yeh manzar dekh kar fauj ke andar ek gussa sa bhar gaya.

Jab Utbah ne yeh sab suna to wo Abu Jahl se sakht naraaz ho gaya. Usne kaha:
"Ab dekhte hain ke jung ke maidan mein kaun bahadur hai!"

Rasoolullah (sallallahu alaihi wasallam) ko khoon kharaba pasand nahi tha, is liye aap ke liye ek khaas khaima (camp) lagaya gaya aur aap usmein baith gaye.

Hazrat Saad bin Muaz (radiyallahu anhu) ko nigrani ke liye muqarrar kiya gaya.

Halankeh fatah aur madad sirf Allah ke dast e qudrat mein hai, lekin Farishte bhi intezaar mein the ke kab unhein jung mein shaamil hone ka hukm diya jaaye.

Subah hui, Huzoor (sallallahu alaihi wasallam) ne safen banwaayin, dushman kareeb aaye, aur phir jung ka aghaaz ho gaya.

Ab sirf do hi safen reh gayi thi — ek Haq ke liye lad rahi thi aur doosri baatil par thi. Jab Hazrat Siddique Akbar Radiallahu anhu ne apne bete ko dekha ke woh mukhalif saf se aa raha hai, to unhone talwar uthai aur us par hamla karne chale gaye. Jab Utbah aaya, to uska beta Huzaifa aagey badha uska muqabla karne ke liye. Sayyidina Umar Radiallahu anhu ne apne chacha ko qatal kiya aur khoon se bhari hui talwar ke saath wapas aaye. Ye ek ajeeb manzar tha, jahan har shakhs apne hi ghar walon par hamla kar raha tha. Sayyidus Shuhada Hazrat Ameer Hamza Radiallahu anhu ne Utbah ko qatal kiya.

Sab Abu Jahl ke fareb aur dushmani se waqif the. Ansaariyon mein se do bhai, Mahooz aur Mahaaz, ne kasam khai thi ke woh Abu Jahl ko halaak kar ke rahenge. Hazrat Abdur Rehman bin Auf Radiallahu anhu farmate hain ke ye dono bhai aaye aur mere kaan mein dheere se poocha: "Abu Jahl kahan hai?" Main ne poocha: "Bhaiyo, kya karoge uska pata chal jaane ke baad?" Unhone jawab diya: "Humne Allah se kasam khai hai ke jahan bhi milega, usay qatal karenge." Main ne ishaare se unhe dikhaya ke woh raha Abu Jahl. Woh aage badhe aur Abu Jahl par hamla kar diya. Agle lamhe dekha ke Abu Jahl zameen par gira hua tha.

Abu Jahl ka beta Akrama, jab usne dekha ke uska baap maar diya gaya hai, to aage aaya aur Mahooz ke haath par talwar se waar kiya. Mahaaz ne us par hamla kiya, lekin woh bach gaya. Mahooz ka haath latak raha tha, magar phir bhi woh doosre haath se ladte rahe.

Aakhir mein woh Rasool Allah Sallallahu alayhe wassalam ke paas aaye, apna haath lekar. Nabi Kareem Sallallahu alayhe wassalam ne unka haath usi jagah par rakh diya aur woh bilkul theek ho gaya aur kaam karne laga.

Jab Utbah aur Abu Jahl mare gaye, to dushmanon ne apne hathiyaar neeche rakh diye aur tasleem kar liya.

Jung ke baad jab qaidiyon ko laya gaya, Nabi Kareem ﷺ ne poocha: “Kya kisi ne Abu Jahl ko dekha?” Hazrat Abdullah bin Masood (Raziallahu Anhu) use dhoondhne gaye aur use laashon ke darmiyan zakhmi haalat mein paaya, wo apni aakhri saansen le rahe the.

Unho ne poocha: “Kya tum Abu Jahl ho?” Usne jawab diya: “Agar kisi ko usi ke logon ne qatal kiya ho, to ismein fakhar ki kya baat hai?”

Kabhi Abu Jahl ne Hazrat Abdullah ko thappar maara tha, ab Hazrat Abdullah ne uski gardan par paon rakha. Abu Jahl ne kaha: “Ae gaddar (ya chhote aadmi)! Dekh kahan paon rakh raha hai.”

Phir Hazrat Abdullah ne uska sar kaat diya aur Nabi Kareem ﷺ ke samne rakh diya.

Musalmaanon ke sirf 14 log shaheed hue the, aur doosri taraf kai log qatal hue. Bohat se qaid bana liye gaye.

Un mein se do qaidiyon ko maar diya gaya, baaqi sab ko Madina le jaya gaya.

Is jung mein Musalmaanon ke paas sirf do ghoday aur aam sa saman-e-jung tha. Jabke dushman achhi tarah musallah tha – 1000 paidal faujiyon ke saath, 500 ghoday aur kaafi zyada aslaa tha.

Isi liye Allama Busiri alayhirrehma Badr ki taraf ishara karte hain aur kehte hain:
“Wasal Badran” – Badr ke maidan se poochho Nabi Kareem ﷺ ki shuja’at ke baare mein jo unho ne kufr ke khilaf dikhayi.

Na unke paas laskar tha, na aslaa, lekin phir bhi unho ne dilerana muqabla kiya.

InshaAllah ab hum Jung-e-Uhad ka bayan shuru karenge, pehle Allama Kharpoti rehmatullahi ta'ala alay ki mukhtasar sharah se, phir is jung ki tafseel me jayenge.

Battle of Uhad —

Ye Madina Munawwara ke qareeb ek ilaqa hai. Jab Quraish ke kafir, Ghazwa-e-Badr mein shikast kha gaye aur unke mashhoor sardaar maare gaye, to unhon ne phir se ikatthe hone ka faisla kiya. Mashwara diya gaya ke Nabi-e-Kareem ﷺ ko mita diya jaye. Sab is par ittifaq kar gaye. Phir teen hazaar faujiyon ka lashkar tayar kiya gaya aur unhon ne Rasoolullah ﷺ ko paighaam bheja ke hum aa rahe hain. To Huzoor ﷺ ne Jumma ke din apne Bahadur aur Wafadar Sahaba se kaha ke jung ke liye tayyar ho jao. Aur farmaya: "Logon! Maine khwab mein dekha ke kai gaaye’n ziba ho rahi hain. Maine dekha ke main ek mazboot zira pehne hue hoon, aur meri talwar ke daant toot gaye hain. Main ek ziba khane ke andar hoon."

Gayein ziba hone ka matlab hai ke mere kuch Sahaba shaheed honge aur kuch chale jaayenge. Zira ka matlab Madina hai. Talwar ke daant tootne ka matlab hai ke mujh par bhi kuch mushkil waqt aayega. Ziba khana ka matlab hai ke hum InshaAllah kafiron ko qatal karenge. Phir mashwara hua aur jagah tay ki gayi jahan kafiron ka muqabla kiya jayega. Wafadar Sahaba ne kaha: “Huzoor! Chaliye, hum kafiron ka muqabla karte hain.” To Huzoor ﷺ Jumma ke din Madina se rawana huwe aur jung shuru hui.

Jab kafir bhaagne lage, to kuch log maal-e-ghanimat ikattha karne lage. Is waja se dushman ne palat kar hamla kar diya aur kai Sahaba shaheed huwe. Rasoolullah ﷺ bhi zakhmi huwe. Ye waqt kafiron ke zamanay ke khatma ka aaghaz tha, jise **Hataf** kehte hain.

Ad-ha ka matlab hai mushkilat. Wazamim bilfath'atain woh bimari hai jise aam log ta'oon kehte hain.

Allama Kharpoti (Rehmatullahi ta'ala alay) apni sharah yahan khatam karte hain, lekin hum is jung ki tafsilat mein jayenge.

Arabon mein, kisi shakhs ka qatl un par itna asar karta tha ke kai saal tak woh ise nahi bhoolte the. Jo koi unhen shikast deta, woh badla lena farz samajhte the. Iske baghair woh kabhi mutma'in nahi hote the.

Jung-e-Badr mein unke 70 aadmi qatl huye the, jo Quraish se ta'alluq rakhte the. Poora Makkah badla lene ke liye bechain tha. Jung-e-Badr ke dauran, jo qafila Shaam gaya tha saman bechne ke liye, woh achhe munafa ke saath wapas aaya. Unhone saman ke malikon ko unke paise diye lekin munafa hifazat se rakh liya.

Sab jama huye mashware ke liye, ke badla kaise liya jaye. Abu Jahl ka beta Akrama aur woh sab jin ke aziz mare gaye the, is majlis mein maujood the**.**

Woh sab Abu Sufyaan ke ghar jama huye aur kaha: Muhammad (sallallahu alayhe wassalam) ne hamari qaum ko barbaad kar diya hai, ab badla liye baghair hamari zindagiyan bekar hain. Hamari khwaish hai ke jo munafa hamen Shaam ke qafile se mila hai, woh sab is maqsad ke liye istemal ho. Musalmano ko dikhana chahiye ke yeh badle ki rooh hai. Sab ne ittifaq kiya. Woh yeh bhi jante the ke

Woh gola-barood jo unhon ne pehle ikattha kiya tha, woh Musalmaanon ke khilaaf kaafi nahi tha.

Har mulk ke paas apne logon ka jazba barhane ka ek khaas tareeqa hota hai. Arabon mein yeh tareeqa shayari ka tha.

Umru Hamji is field mein maahir tha. Woh Ghazwa-e-Badr ke dauraan qaid ho gaya tha, lekin Rehmatul-lil-Aalameen, Rasoolullah (Sallallahu Alaihi Wasallam) ke karam se usse riha kar diya gaya.

Woh doosre sha'iron ke saath mil kar Quraish ke dilon mein inteqaam ki aag bharne laga. Maidan-e-Jung mein, un ke raste par chalne ke liye, kai auratein bhi shamil hui.

Jab yeh auratein fauj ke saamne hausla afzaai ke alfaaz padhti aur maidan-e-jung se guzarti, to Arab apni jaan qurban kar dete. Bahut si auratein apne bachchon ko bhi qurban kar chuki thi.

Mukhalif party se kai aurto'n ne kasam khayi ke jo unke bachchon ko qatl karega, woh uska khoon piyengi. Jab lashkar jama hua to yeh bhi usmein shamil ho gayi. In mein shaamil theen:

1. **Hind** (Utbah ki beti aur Hazrat Muaawiya ki walida)
2. **Umme Hakeem** (Abu Jahl ki bahu)
3. **Burzah** (Taif ke chief Masood Saqfee ki beti)
4. **Rayta** (Umru bin Aas ki biwi)
5. **Khanaas** (Mush'ab bin Umair ki maa)

Hind ke walid aur Jubair bin Mut'am ke chacha ko Sayyid-us-Shuhada Hazrat Ameer Hamza (Raziyallahu Anhu) ne shaheed kiya tha. Toh Hind ne Jubair ke ghulaam **Wah'shi** ko jo ke neze ka maahir tha, yeh kaam diya ke woh Sayyidina Hamza (Raziyallahu Anhu) ko qatl kare. Inaam ke taur par usne kaha ke woh usse azaad kar degi.

Halaanke Sayyidina Abbaas radiyallahu anhu ne Islam qubool kar liya tha, lekin abhi bhi Makkah me rehte the. Unhone tamam maloomat ke saath ek khat likha aur wo khat ek tez raftar ke saath bheja. Unhone khat pahochaane waale ko hidayat di ke teen din ke andar Madina pohanchna hai.

Jab Huzur sallallahu alayhe wassalam ko yeh maloomat 5 Shawaal 3 Hijri ko mili, to aap ne do jasoos Anas aur Mownas ko bheja ke dekhein Quraish ki fauj kitni door hai. Unhone aakar bataya ke fauj Madina ke bohat qareeb aa chuki hai. Unke ghodon ne saari hari ghaas char li hai.

Huzur sallallahu alayhe wassalam ne Habaab bin Manzar ko bheja ke ja kar dekhein ke fauj kitni badi hai aur kis tayyari ke saath aayi hai. Unhone wapas aakar sahi maloomat di. Kyun ke dushman ke shehar par hamle ka khatra tha, is liye Madina ki sarhadon par nigehbaan muqarrar kiye gaye. Hazrat Saad bin Ubaada aur Hazrat Saad bin Maaz radiyallahu anhum poori raat hathyar le kar Musjid-e-Nabawi ke darwaze par nigehbani karte rahe.

Subah Huzur sallallahu alayhe wassalam ne Sahaaba-e-Kiraam se mashwara kiya. Ansaar aur Muhajireen ne yeh mashwara diya ke khawateen ko shehar ke bahar qilon me bhej diya jaye aur dushman par shehar ke andar se hamla kiya jaye.

Abdullah bin Ubay bin Salwaan, jo ab tak mashwara nahi de sakta tha, usko bhi aaj mashwara dene ka mauka mila. Usne bhi Ansaar aur Muhajireen ke mashware se ittefaq kiya. 9 sahaba jo Jung-e-Badr me shamil nahi ho sake the, unhone is baat par zor diya ke dushman par shehar ke bahar nikal kar hamla kiya jaye.

Huzur sallallahu alayhe wassalam Baabul Awaali me gaye aur zira pehni. Jab sahaba ne yeh dekha to unhone apne mashware par maafi maangi, kyun ke unko laga ke aap unke mashware se naraaz hain.

Aap ne farmaya: Allah ke Nabi ke liye yeh theek nahi ke jung khatam hone se pehle zira utar dein.

Mukhtasar yeh ke Quraish budh ke din Madina ke qareeb pohanch gaye aur Jabal-e-Uhad ko gher liya.

Dusri taraf, Huzur sallallahu alayhe wassalam ne Jumah ki namaz ada ki aur 1000 sahaba ke saath shehar se nikal aaye.

Abdullah bin Ubay jo 300 fauji le kar aaya tha, aakhri waqt me wapas chala gaya aur kaha ke Huzur sallallahu alayhe wassalam ne mera mashwara nahi maana. Huzur sallallahu alayhe wassalam ne 300 fauji ke wapas jane ki zara bhi parwah nahi ki. Jo 700 fauji reh gaye un me se sirf 100 aise the jo neze chalana jaante the.

Aap is fauj ke saath nikal gaye aur aage ruk kar har fauji ko check kiya. Sab bachon ko wapas bhej diya gaya. Jab Hazrat Raafeh bin Khateej radiyallahu anhu ko wapas bhejne ko kaha gaya, kyun ke woh abhi chhote the, to unhone apne panvon par khade ho kar apni lambai dikhai. Huzur sallallahu alayhe wassalam ne unki is jazbe ko dekha aur unko fauj me rehne ki ijazat de di. Ek jawan ne awaaz di: Huzur! Main isko girane ki taqat rakhta hoon, is liye mujhe bhi fauj me rehne ki ijazat di jaye. Huzur sallallahu alayhe wassalam ne usko bhi fauj me rehne ki ijazat de di.

Sab jung ke maidan me pohanch gaye aur Huzur sallallahu alayhe wassalam ne Jabal-e-Uhad ke paon me safain banayi. Hazrat Mus'ab bin Umair ko parcham diya gaya. Hazrat Zubair bin Al-Awaam ko sawar fauj ka sardar banaya gaya. Hazrat Ameer Hamza radiyallahu anhu ko neze chalane walon ka incharge banaya gaya. Dushman ke peeche se aane ka khatra tha, is liye 50 teerandazon ko us taraf muqarrar kiya gaya ke fauj me dushman na ghus sake. Unko hukm diya gaya ke chahe jung jeetain ya haarain, is jagah ko na chhorna. Hazrat Abdullah bin Jabiraan radiyallahu anhu ko unka sardar banaya gaya.

Quraish ne Badr mein Musalmanon ka jung ka tareeqa dekh liya tha, is liye unhon ne usi ke mutabiq apni safen banayi. **Maymoona mein Khalid ko muqarrar kiya gaya, Akrama ko Commander banaya gaya, Safwaan bin Ummiya ghudsawar dastay ke zimmedar the, Abdullah bin Abi Rabeeha ko teer-andazon ka zimma diya gaya. Talha parcham ke zimmedar the.**

Jung ka aaghaz sab se pehle mukhalifeen ki auraton ke ek giroh ne nagaare(drum) ke saath ye sher gaate hue kiya:

Hum Qaaliniyow ki betiyan hain, jo aasman ke sitaron par chalti hain. Agar tum ladoge aur aage badhoge, to hum tumhare saath rahenge. Aur agar tum peeche hatoge, to hum tumhe chhod denge.

Phir jung shuru hui. **Abu Aamir jo mashhoor the, Madina chhod kar Makkah hijrat kar chuke the, 150 sipahiyon ke saath jung ke maidan mein aaye.** Islam qabool karne se pehle, Madina ke log unki parhezgari aur kirdar ki wajah se unki izzat karte the. Ab woh is maqsad se maidan-e-jung mein dakhil hue the ke jab Ansaar unhen dekhenge, to woh **Huzoor Sallallahu Alayhe Wassalam** ko chhod kar unke saath ho jayenge. Woh maidan mein aaye aur awaaz di: "Kya tum mujhe pehchante ho, main Abu Aamir hoon?" Ansaar ne jawab diya: "Haan! Hum tumhe ek nihayat badtareen shakhs samajhte hain."

Phir parcham-bardar, **Talha** bahar aaya aur kaha: "Ay Musalmano! Kya tum mein se koi aisa hai jo mujhe qatl kar ke jahannam bhej sake, ya mere hathon mare aur jannat mein jaye?" **Maula Ali Karramallahu Wajhahu** aage badhe aur kaha: "Main tayyar hoon." Unhon ne Talha ko apni talwar se mara aur use gira diya.

Parcham-bardar ke liye zaruri hai ke woh apni talwar ko khoon se rang de ya use tod de. Hazrat Sayyidina Ameer Hamza Radi Allahu Anhu isi maqsad ke liye nikle aur usay (dushman ko) itni zor se talwar maari kandhe par, ke poora jism kamar tak phat gaya.

Jung ab shuru ho chuki thi. Hazrat Sayyidina Ameer Hamza Radi Allahu Anhu ab dushmano ke darmiyan the aur unhon ne dushmano ki safon ko tabah kar diya.

Hazrat Abu Dajaana Aur Talwar

Hazrat Abu Dajaana ek mashhoor pehalwan the. Huzoor Sallallahu Alayhe Wassalam ne ek talwar uthayi aur poocha: "Kaun is talwar ka haq adaa kar sakta hai?" Bahut se haath aage badhe lekin yeh izzat Abu Dajaana ko di gayi. Yeh izzat jo unhen mili, us par unhen fakhr mehsoos hua. Unhon ne apni peshani par ek surkh kapda bandha aur dushmano ki taraf badhe. Huzoor Sallallahu Alayhe Wassalam ne farmaya: "Allah is tareeqe ko pasand nahin karta lekin is lamhe woh isse muhabbat karta hai." Abu Dajaana ne dushmano par hamla kiya aur lashon par lashen gira di, hatta ke woh Hind tak pahunch gaye. Unhon ne talwar

uske sar par rakhi aur phir utha li. Woh Muqaddas Talwar jo Huzoor Sallallahu Alayhe Wassalam ne di thi, woh aisi cheez nahin thi jo kisi aurat par rakhi jaye.

Sayyidina Ameer Hamza Ki Shahadat

Hazrat Sayyidina Ameer Hamza Radi Allahu Anhu ke dono hathon mein talwaren theen aur unhon ne bahaduri se dushmano par hamla kiya, hatta ke unhon ne dushmano ki safon ko tabah kar diya.

Hind ne Wah'shi ko Sayyidina Ameer Hamza Radi Allahu Anhu ko qatl karne ke liye is waade par muqarrar kiya tha ke agar woh kamyab ho gaya to usay aazad kar diya jayega. Woh unhen talaash karne nikla, jab ittefaqan, woh Wah'shi ke saamne se guzre. Usne apna neza Sayyidina Ameer Hamza Radi Allahu Anhu par phenka, jo unke Muqaddas Jism mein naaf ke zariye dakhil ho gaya. Unhon ne wapas hamla karne ki koshish ki lekin woh ladkhadaye aur shaheed ho gaye.

Innah Lillahi Wa Innah ilayhi Raajihoon.

Dushman Ka Parcham Aur Uska Zawaal

Dushmano ne apne parcham ko qaim rakhne ki bahut koshish ki. Jab parcham uthane walon mein se koi gir kar mar jata, to doosra shakhs daud kar parcham utha leta. **Suwaab** unhi mein se ek tha, jab usne parcham apne haath mein liya; kisi ne use itni zor se maara ke uske dono haath kat gaye. Is se pehle ke parcham zameen par girta, woh khud gir gaya aur usse apne seene par tikaya. Woh ye alfaaz kehte hue mara: "Maine apne huqooq adaa kar diye."

Ab parcham zameen par pada tha, dushman umeed kho rahe the, jab ek aurat aayi aur usne parcham utha liya. Jab dushmano ne yeh dekha, to woh jama hue aur mazbooti se khade ho gaye.

Abu Aamir Aur Hanzla

Abu Aamir dushman ki taraf se ladh raha tha. Uska beta **Hanzla** Islam qubool kar chuka tha. Jab uske baap ne Musalmanon par hamla karne ke liye aage badha, to Hanzla ne Huzoor Sallallahu Alayhe Wassalam se apne baap ka muqabla karne aur hamla karne ki ijazat mangi. Huzoor Sallallahu Alayhe Wassalam ne ek bete ka apne baap ko qatl karna pasand nahin farmaya, isliye Aapne unhen ijazat nahin di. Hanzla Commander Abu Sufyaan ki taraf gaye taake us par hamla karein. **Shaddaad bin Al-Aswad** ne unhen roka aur Hanzla ko shaheed kar diya.

Musalmanon Ki Galti Aur Haalat Ki Tabdeeli

Musalman abhi bhi jeet ki taraf the. Parcham-bardaron aur **Hazrat Maula Ali Karramallahu Wajhahu** aur **Hazrat Abu Dajaana** ki himmat ki wajah se, dushman ka difa toot gaya tha. Woh peeche bhaagne lage. Musalman apni positions chhod kar maal-e-ghaneemat jama karne lage. Teer-andaaz bhi jab unhon ne yeh dekha, to woh bhi maal-e-ghaneemat ki taraf daudne lage. **Hazrat Abdullah bin Jubair Radi Allahu Anhu** ne unhen apni jagah chhodne se rokne ki koshish ki lekin unhon ne nahin suna aur maal-e-ghaneemat lene mein magan ho gaye. Sirf chand log peeche reh gaye aur woh sab shaheed ho gaye.

Ab raasta saaf tha, Khalid bin Walid (Us waqt Islam kubul nahi kiya tha) ne is mauqe ko pakda, peeche se apni fauj ke saath aaye aur Musalmanon par hamla kar diya. Bahut der ho chuki thi jab Musalmanon ko apni galti ka ehsaas hua, kyunki woh dushmano se ghir chuke the aur har taraf se hamla kiya ja raha tha.

Ibn Qumya ne Hazrat Mus'ab bin Umair radiyallahu anhu ko shaheed kar diya, jo Huzur sallallahu alayhe wassalam se bohat milte julte the. Us ne khushi manai aur ilan kar diya ke Huzur sallallahu alayhe wassalam shaheed ho gaye hain. Musalmanon ne jab yeh khabar suni to unki himmat toot gayi.

Saari agle safen peechhe ki taraf mudne lagi. Ab kisi ko dost aur dushman ki pehchaan nahi ho rahi thi. Isi afra tafri me Hazrat Huzaifa ke walid, Yamaan ko bhi qatl kar diya gaya. Hazrat Huzaifa ne gham ke sath kaha: Aey Musalmano! Allah tum sab ko maaf kare.

Jab Huzur sallallahu alayhe wassalam ne peechhe mur kar dekha to sirf gyarah log unke saath the. Is afsosnaak khabar ki wajah se zyada tar logon ki himmat toot gayi thi, siwaye kuch logon ke. Huzur sallallahu alayhe ne Maula Ali karramAllahu wajhahu ko dushmanon ki safon me bahaduri se ladte hue dekha. Sab Huzur sallallahu alayhe wassalam ko dhoond rahe the.

Hazrat Anas radiyallahu anhu ke chacha, Ibn Nasar radiyallahu anhu ne bahaduri se ladai ki aur dushmanon ki agle saf tak pohanch gaye. Wahan unhone dekha ke Sayyidina Umar radiyallahu anhu bohat udaas hain aur apni talwar zameen par daal di hai. Unhone poocha: Umar, tum kya kar rahe ho? Unhone jawab diya: Jab Huzur sallallahu alayhe wassalam shaheed ho gaye to ab kis liye ladai karun? Ab zindagi ka koi maqsad nahi. Ibn Nasar ne kaha: Beshak, Huzur ke baad hum kaise zinda rahenge. Woh aage barhe aur bahaduri se larte hue shaheed ho gaye.

Jung ke baad dekha gaya ke Ibn Nasar ke jism par 80 se zyada zakhm talwaron aur nezon ke the. Koi unko pehchan nahi saka. Unki behen ne unko unki ungli se pehchana.

Sab se pehle jis shakhs ne **Huzoor Sallallahu Alayhe Wassalam** ko dekha woh **Kaab bin Maalik Radi Allahu Anhu** the. Unhon ne cheekh kar kaha: "Ay Musalmano! Huzoor Sallallahu Alayhe Wassalam abhi bhi yahan maujood hain." Is elaan ne murda dilon ko zinda kar diya. Sab wafadar logon ne **Huzoor Sallallahu Alayhe Wassalam** ko gher liya. Dushmano ne bhi, sab taraf chhod kar isi taraf rukh kar liya.

Unhon ne **Huzoor Sallallahu Alayhe Wassalam** ko gher liya. Aapne poocha: "Kaun meri jaan ke liye qurbani dene ko tayyar hai?" **Hazrat Ziyaad Ibn Sakan** paanch Ansaaron ke saath aage badhe aur apni jaanen de di.

Hazrat Ziyaad Ki Shahadat

Hazrat Ziyaad Radi Allahu Anhu ko yeh izzat di gayi ke jab **Huzoor Sallallahu Alayhe Wassalam** ne farmaya: "Inka jism mere qareeb lao."

Woh apni aakhri sansen le rahe the. Unhon ne apna sar, **Huzoor Sallallahu Alayhe Wassalam** ke Muqaddas Qadmon par rakha aur inteqal kar gaye.

Ek Bahadur Muslim Sipahi

Ek bahadur Muslim sipahi ek taraf khade khajoor kha rahe the.

Unhone thodi der socha, phir **Huzoor Sallallahu Alayhe Wassalam** ke paas aaye aur poocha: "Agar main mar jaun, to meri kya position hogi?" **Huzoor Sallallahu Alayhe Wassalam** ne jawab diya: "Jannat." Woh aage badhey aur bahut se dushmano ko qatl kiya aur shaheed ho gaye. (Sahih Bukhari, Jung-e-Uhud ka Hissa)

Abdullah bin Qumya Ka Hamla

Abdullah bin Qumya jo Quraish ka ek mashhoor sipahi tha, ladta hua **Huzoor Sallallahu Alayhe Wassalam** tak pahunch gaya. Usne **Huzoor Sallallahu Alayhe Wassalam** par talwar se Muqaddas Chehre par itni zor se maara. Sab wafadar log daud kar **Huzoor Sallallahu Alayhe Wassalam** ko gher liya, jab teer baarish ki tarah barasne lage.

Hazrat Abu Dajaana radiyallahu anhu Huzur sallallahu alayhe wassalam ke liye dhal ban gaye. Ab jo bhi teer aata, unki peeth par lagta. Hazrat Talha radiyallahu anhu apne haath se teer rokte rahe, yahan tak ke unka haath kat gaya aur gir gaya. Huzur sallallahu alayhe wassalam lagataar yeh dua karte rahe: Aey Allah! Meri ummat ko maaf farma, kyun ke inhone mujhe pehchana nahi.

Abu Talha ke walid, Hazrat Anas radiyallahu anhu bohat ache teerandaz the. Unhone Huzur sallallahu alayhe wassalam ko unke oont par bithaya aur kaha: Huzur, apna sar na uthaiye. Jab bhi Huzur sallallahu alayhe wassalam dushman ki taraf dekhte, Hazrat Anas radiyallahu anhu kehte: Huzur! Mere maa baap aap par qurban, apna sar na uthaiye, kahin aisa na ho koi teer lag jaye. Mera seena is ke liye haazir hai.

Hazrat Saad bin Wakaas radiyallahu anhu mashhoor teerandaz the aur Huzur sallallahu alayhe wassalam ne unko hukm diya ke apne teer dushman ki taraf chalate raho.

Mukhtasar yeh ke wafadar sahaba Huzur sallallahu alayhe wassalam ko Jabal-e-Uhad ki ek ghaar me le gaye. Abu Sufyaan ne is pahad par chadhne ki koshish ki lekin Sayyidina Umar radiyallahu anhu aur Sahaaba-e-Kiraam ne itne pathar maare ke woh chadh nahi saka.

Jab Madina ke logon ko Huzur sallallahu alayhe wassalam ki shahadat ki khabar mili, to sachche log Jabal-e-Uhad ki taraf daud pade. Khatoon-e-Jannat Sayyida Zahra Paak radiyallahu anha bhi unke saath dauri. Jab woh Uhad pohanche to dekha ke Huzur sallallahu alayhe wassalam abhi tak khoon baha rahe hain.

Maula Ali karramAllahu wajhahu paani laye aur Sayyida Zahra Paak radiyallahu anha zakhm dhoti rahi, lekin khoon band nahi hua. To chatai jala kar us ki raakh zakhm par lagayi, tab khoon band hua. (Sahih Bukhari)

Abu Sufyaan pahad par chadh kar chillaya: Kya Nabi yahan hain? Huzur sallallahu alayhe wassalam ne farmaya: Kuch na kehna.

Abu Sufyaan Se Guftagu

Phir Abu Sufyaan ne kaha: "Abu Bakr aur Umar kahan hain?" Jab use koi jawab na mila, to usne kaha sab mar gaye. **Sayyidina Umar Radi Allahu Anhu** yeh alfaaz sun kar bardasht na kar sake aur bole: "Ay Rab ke dushman! Kya bakwaas kar rahe ho? Hum sab zinda hain." Abu Sufyaan ne kaha: "Hubal (butt) sab se bada hai."

Huzoor Sallallahu Alayhe Wassalam ne **Sayyidina Umar Radi Allahu Anhu** se farmaya ke jawab dein: "Allah sab se taqatwar aur sab se bada hai." Abu Sufyaan ne jawab diya: "Hamare paas butt Uzza hai jo tum sab ke paas nahin hai." **Sahaaba-e-Kiraam** ko hukm diya gaya ke kahen: "Hamara ek Maalik hai aur tumhara koi nahin jo tumhari hifazat kare." Abu Sufyaan ne kaha: "Aaj humne Badr ka badla le liya. Hamari fauj ne tumhare sipahiyon ke kaan aur naak kaat diye hain. Maine unhen iska hukm nahin diya tha, jab mujhe iska ilm hua, to mujhe afsos nahin hua." (Bukhari Shareef)

Auraton Aur Bachchon Ki Wapsi

Huzoor Sallallahu Alayhe Wassalam ne auraton aur bachchon ko hifazat ke liye bahar ke qilon mein bheja tha. Jab unhen shikast ka pata chala, to woh sab daudte hue Uhad ki taraf aaye. **Hazrat Saabit Radi Allahu Anhu** raaste mein shaheed ho gaye.

Mushrik Auraton Ka Zulm

Kafir auraton ne bhi shaheedon se badla liya. Unhon ne kaan, naak kate, ek haar banaya aur use Hind ke gale mein daal diya. Hind ne **Sayyidina Ameer Hamza Radi Allahu Anhu** ka Muqaddas Seena chir diya. Usne unka Muqaddas Dil nikala aur use chabane aur nigalne ki koshish ki lekin woh uske halaq se niche nahin utar saka, to usne use thook diya.

Makkah ki fatah ke baad unhone Islam qubool kiya, lekin unka Islam lana bhi ek sabak hai.

Jab Sayyida Safiya radiyallahu anha, jo Sayyidina Ameer Hamza radiyallahu anhu ki behen thi, apne bhai ka jism dekhne aayi, to Huzur sallallahu alayhe wassalam ne unke bete Hazrat Zubair radiyallahu anhu se kaha ke unko jism dekhne na do. Unhone yeh paigham un tak pohanchaya to unhone jawab diya: Main apne bhai ki halat ki poori kahani sun chuki hoon, lekin mujhe koi shikwa nahi, kyun ke yeh sab Allah ke raaste me hua. Main isay Allah ki raah me badi qurbani samajhti hoon. Huzur sallallahu alayhe wassalam ne unko jism dekhne ki ijazat de di.

Jab unhone apne pyare bhai ka cheera hua jism dekha to unke mooh se "Ah!" nikal gayi aur dard bhari saans li. Unhone kaha: Inna lillahi wa inna ilayhi raji’oon, aur unke liye dua ki. Na royi, na koi shikwa kiya.

Is jung me 70 bahadur Musalman shaheed hue. Musalmanon ki tangdasti ki wajah se kafan ka samaan bhi kam tha. Sir dhak lete to paon nange ho jate, paon dhak lete to sir nanga ho jata. Aakhir me paon par ghaas rakh di gayi. Yeh aisi dukh bhari kahani hai ke yaad kar ke aansu aa jate hain. Shaheedon ko bina ghusal ke dafan kiya gaya aur do do ko ek qabr me rakh diya gaya.

Jung ke baad dono faujein wapas chali gayi, Musalman bohat zakhmi the.

Abu Sufyaan wapas aakar Musalmanon ko khatam karna chahta tha. Huzur sallallahu alayhe wassalam ne awaaz di: Kaun hai jo unka muqabla karega? Foran 70 Sahaaba-e-Kiraam khade ho gaye, un me Sayyidina Siddique Akbar aur Hazrat Zubair radiyallahu anhum bhi shamil the. (Sahih Bukhari)

Abu Sufyaan Uhad se Rooha pohanch gaya, lekin abhi bhi uska dil sukoon nahi paaya aur wapas aane ka irada kiya.

Huzur sallallahu alayhe wassalam ko pehle hi is ka ilm ho gaya tha, is liye aap ne elan kar diya ke koi bhi yahan se na nikle. Sab log Humra Asad chale gaye jo Madina se 8 mile ke

faasle par hai. Qaza'ah qabeela abhi tak Musalman nahi hua tha lekin woh Musalmanon ke saath tha.

Is qabeelay ka sardar Mub'ad Khaza'ee tha. Jab usne Musalmanon ki shikast ki khabar suni to woh Huzur sallallahu alayhe wassalam se milne aaya. Phir woh Abu Sufyaan ke paas gaya aur us se kaha: Main ne Musalmanon ki fauj dekhi hai, woh itni badi hai ke koi uska muqabla nahi kar sakta. To Abu Sufyaan wapas chala gaya.

Is riwayat se yeh bhi sabit hota hai ke Jung-e-Uhad ke dauran Huzur sallallahu alayhe wassalam ke paak daant ka thoda hissa shaheed hua aur aap ke paak chehre aur peshani par zakhm aaye.

Couplet:

الْمُصْدِرِي الْبِيضِ حُمْرًا بَعْدَ مَا وَرَدَتْ
مِنَ الْعِدَا كُلَّ مُسْوَدٍّ مِنَ اللِّمَمِ

Roman Arabic:
Almusdiril biydhi humran ba'da ma waradat
Minal idaa kulla muswaddim-minal limami

Roman Urdu Tarjuma:
Sahaba-e-Kiraam apni safed talwaron ko dushmanon ke khoon se laal kar ke wapas laate the,
Jab talwaren dushmanon ke siyah baalon ko cheer kar un ke sar tak pohanch jati thi.

Commentary Roman Urdu me:
Musdaree asal me Musdareen hai, lekin maani ki wajah se noon chhor diya gaya aur aage alif laam lagaya gaya, jo izafat ke liye hai.

Musdar ism-e-fail hai isdaar se, jiska matlab hai janwaron ko taalab par le ja kar pani pilana aur wapas lana.

Bayyid, abyad se hai, jiska matlab hai safed.

Humr, ahmar se hai, jiska matlab hai laal.

Muswaddin tashdeed ke sath, aswad se hai, jiska matlab hai siyah.

Lamma un baalon ko kehte hain jo kandhon tak pohanchte hain.

Mukhtasar yeh ke is she'r ka matlab hai: Islami fauj ke bahadur sipahi dushmanon ke mazboot sipaahiyon ke sar par apni safed talwaron se waar karte, un talwaron ko khoon se laal kar ke wapas late.

Couplet:

وَالكَاتِبِينَ بِسُمْرِ الخَطِّ مَا تَرَكَتْ
أَقْلاَمُهُمْ حَرْفَ جِسْمٍ غَيْرَ مُنَعَجِمِ

Roman Arabic:
Wakaatibeena bisumril khatti maa tarakat
Aqlaamuhum harfa jismin ghayra mun'ajimi

Roman Urdu Tarjuma:
Musalmanon ke neze aise the ke dushmanon ke jism par zakhm ke nishan chhod dete the,
Unke neze kisi bhi dushman ke jism par bina nishan chhode nahi chhodte the.

Commentary Roman Urdu me:
Is she'r me sabit hota hai ke Sahaba-e-Kiraam ke teer aur neze dushmanon ke jism ko zakhmi kar dete the. Koi bhi dushman jung ke maidan se baghair zakhm ke nahi bach sakta tha.

Couplet:

شَاكِي السِّلاَحِ لَهُمْ سِيمَا تُمَيِّزُهُمْ
وَالوَرْدُ يَمْتَازُ بِالسِّيمَا عَنِ السَّلَمِ

Roman Arabic:
Shaakis silaahi lahum seema tumayyizuhum
Wal wardu yamtaazu bis seema anis salami

Roman Urdu Tarjuma:
Sahaba-e-Kiraam poori tarah hathyar pehne hue alag pehchane jate the,
Jaise gulaab ka phool kaante ke phool se alag aur behtar hota hai.

Commentary Roman Urdu me:
Sahaba-e-Kiraam jab zira aur hathyar pehne hote to bhi unke chehre pehchane jate the, unke chehre dushmanon ke chehron se alag aur roshan hote the. Jaise gulaab ka phool kaanta se zyada khoobsurat aur pasandeeda hota hai. Gulaab me jo khoobsurti aur khushboo hai, woh kaante ke phool me nahi hoti. Isi liye gulaab ka phool kaante ke phool se afzal hai.

Couplet:

تُهْدِي إِلَيْكَ رِيَاحُ النَّصْرِ نَشْرَهُمُ
فَتَحْسَبُ الزَّهْرَ فِي الأَكْمَامِ كُلَّ كَمِي

Roman Arabic:
Tuhdee ilayka reeyahun nasri nashrahum
Fa tahsabu zahra fil akmaami kulla kami

Roman Urdu Tarjuma:
Sahaba-e-Kiraam ki mehekti hui khushboo tum tak fatah ki khabar laati hai,
Tum samajhte ho ke har zira pehne hue fauji ek kali ki tarah hai.

Commentary Roman Urdu me:
Huzur sallallahu alayhe wassalam ke sahaba poori hifazat ke sath har jung me dushman par gaalib aate the. Dushman apni jaan dene ke liye aage barhte, lekin subah ki hawa ki tarah sahaba ki khushboo fatah ki khabar laati. Aise haalat me har bahadur sahabi zira me ek kali ki tarah nazar aata tha.

Couplet:

كَأَنَّهُمْ فِي ظُهُورِ الخَيْلِ نَبْتُ رُبًا
مِنْ شِدَّةِ الحَزْمِ لاَ مِنْ شِدَّةِ الحُزُمِ

Roman Arabic:
Ka annahum fee zuhooril khayli nabtu ruban
Min shaddatil hazmi la min shaddatil huzumi

Roman Urdu Tarjuma:
Woh ghodon ki peeth par aise mazboot baithe the jaise pahadon par darakht jamay hote hain,
Yeh unki mazbooti aur himmat ki wajah se tha, na ke lakriyon ke gathar ki tarah.

Commentary Roman Urdu me:
Allama kehte hain ke Musalman fauji ghodon ki peeth par bohat mazbooti se baithe hote the, unko kaathi ki bhi parwah nahi hoti thi. Woh aise jamay hote jaise pahadon par darakht apni jadain phaila kar kharay hote hain, tez hawa bhi unko gira nahi sakti. Dushman ke sawar aise lagte jaise ghode ki peeth par ghaas ka dher ho, kabhi idhar girte kabhi udhar. Allama ne is ki misaal "Nabtu Ruban" se di.
Dusre misre me "Shaddatil Hazmi" ka matlab hai kamil sawar, aur "Huzum" ka matlab hai lakriyon ka gathar.

Couplet:

طَارَتْ قُلُوبُ العِدَا مِنْ بَأْسِهِمْ فَرَقًا
فَمَا تُفَرِّقُ بَيْنَ البَهْمِ وَالبُهُمِ

Roman Arabic:
Taarat quloobal ida min ba'asihim faraqan
Fama tufarriqu baynal bahmi wal buhumi

Roman Urdu Tarjuma:
Dushmanon ke dil unki shujaat se itne dar gaye ke
Woh bhed bakri aur bahadur sipahi me farq nahi kar sakte the.

Commentary Roman Urdu me:
Sahaba-e-Kiraam ke khauf ki wajah se dushman itne pareshan ho jate ke unko samajh nahi aata tha ke samne bakri hai ya koi bahadur fauji. Agar jungle me bakri bhi main main karti to dushman samajhte ke koi sipahi hamla karne aa raha hai aur bhaag jate.

Couplet:

وَمَنْ تَكُنْ بِرَسُولِ اللهِ نُصْرَتُهُ
إِنْ تَلْقَهُ الأُسْدُ فِي آجَامِهَا تَجِمِ

Roman Arabic:
Waman takun bi Rasoolillahi nusratuhu
In tilqahul usdu fee aajaamiha tajimi

Roman Urdu Tarjuma:
Jis par Rasool Allah sallallahu alayhe wassalam ki madad ho,
Agar uske samne jungle ka sher bhi aa jaye to woh bhi chup ho jata hai.

Commentary Roman Urdu me:
Jis par Huzur sallallahu alayhe wassalam ki khaas inayat, madad aur fatah ho, usko sher se kya dar? Balki sher bhi us se dar kar jhuk jata hai.
Allama is taraf ishara karte hain ke Sahaba-e-Kiraam ko jo madad aur fatah mili, woh Huzur sallallahu alayhe wassalam ke sadqe se thi. Unhi ki paak mojudgi ki wajah se jungon me fatah milti thi. Sahaba unhi ki wajah se mehfooz rehte the.

Hazrat Safeena radiyallahu anhu, jo Huzur sallallahu alayhe wassalam ke ghulam the, Rome ki jungle me kafiron ke haath qaid ho gaye. Kisi tarah nikal kar jungle me aaye to ek sher samne aa gaya. Unhone sher se kaha: Aey sher! Main Huzur sallallahu alayhe wassalam ka ghulam hoon, mujhe Islami fauj tak jana hai. Sher ne hamla nahi kiya, balke aage aage chala aur Islami fauj tak rasta dikhaya. Jab fauj ke paas pohanch gaye to sher wapas chala gaya.

Hazrat Abdullah bin Umar radiyallahu anhu riwayat karte hain ke hum safar me the to kuch logon ko dekha. Unse poocha kya hua? Unhone kaha: Yeh sher rasta roke khada hai, isne kai logon ko maar diya hai. Hazrat Abdullah radiyallahu anhu ghode se utar kar sher ke paas gaye, uska kaan pakda aur kaha: Hoshiyar! Ainda logon ko tang na karna, apne bil me chale jao. Sher ne sir jhuka liya aur chala gaya.

Couplet:

وَلَنْ تَرَى مِنْ وَلِيٍّ غَيْرِ مُنْتَصِرٍ
بِهِ وَلاَ مِنْ عَدُوٍّ غَيْرِ مُنْقَصِمِ

Roman Arabic:
Walan taraa miw waliyin ghaira muntasirin
Bihi wala min aduwin ghaira munqasimi

Roman Urdu Tarjuma:
Jo bhi Huzur sallallahu alayhe wassalam ke qareeb hai, woh kabhi be-sahara nahi hota,
Aur jo unka dushman hai, woh hamesha zaleel aur shikast khata rahega.

Commentary Roman Urdu me:
Huzur sallallahu alayhe wassalam ke sahaba hamesha unke sadqe se mehfooz rehte hain, aur unke dushman hamesha ruswa rehte hain.

Allama Kharpoti rehmatullahi ta'ala alay farmate hain ke tamam buzurg Huzur sallallahu alayhe wassalam ke sadqe se mehfooz hain. Koi Qutub Qutub nahi ban sakta, koi Autaad Autaad nahi ban sakta, koi Amaad Amaad nahi ban sakta. Sab ko yeh rutbe Huzur sallallahu alayhe wassalam ke sadqe aur Islami qanoon par sabit qadam rehne ki wajah se milte hain.

Jo bhi Shariat ke qanoon ka dushman hai, woh Huzur sallallahu alayhe wassalam ka dushman hai. Isi tarah, jo sachche ulama ka dushman hai, woh bhi Huzur sallallahu alayhe wassalam ka dushman hai.

Allama Haqqi rehmatullahi ta'ala alay Tafseer Roohul Bayaan me riwayat karte hain ke hum jahilon ki majlis me the, jab baat yahan tak pohanchi.

Ek shakhs khada hua aur bola: Koi bhi is duniya ki khwaiheeshon se azaad nahi ho sakta, chahe woh paak zaat hi kyu na ho. Yahan uska ishara Huzur sallallahu alayhe wassalam ki taraf tha.

Usne aage kaha: Huzur sallallahu alayhe wassalam ne farmaya: Tumhari duniya me se teen cheezen mujhe pasand hain:

1. Khushboo
2. Aurat
3. Aur meri aankhon ki thandak namaz hai.

Maine jawab diya: Huzur sallallahu alayhe wassalam ne farmaya ke teen cheezen mere liye pasandeeda bana di gayi hain. Aap ne yeh nahi farmaya ke main in teen cheezon se muhabbat karta hoon. Tum un cheezon ki tauheen kaise kar sakte ho jin se Allah muhabbat karta hai?

Is ke baad mujhe afsos hua ke maine aise alfaaz kyun sune. Raat ko mujhe Huzur sallallahu alayhe wassalam ki ziarat naseeb hui, aap ne farmaya: Gham na karo, sab kuch behtar ho jayega.

Couplet:

أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ
كَاللَّيْثِ حَلَّ مَعَ الأَشْبَالِ فِي أَجَمِ

Roman Arabic:
Ahalla ummatahu fee hirzi millatihi
Kal laysi halla ma'al ashbaali fee ajami

Roman Urdu Tarjuma:
Huzur sallallahu alayhe wassalam ne apni ummat ko apne deen ki hifazat me rakh diya,
Jaise sher apne bachchon ke saath jungle me mehfooz hota hai.

Commentary Roman Urdu me:
Hadees-e-Qudsi me Allah Ta'ala ne farmaya: Kalima-e-Tauheed mera qila hai, jo is qile me aaya woh mere azaab se bach gaya.

Is she'r me isi hadees ki taraf ishara hai. Allama kehte hain ke jab ummat is qile me mehfooz hai to har tarah ki buraiyon aur azaab se bachi hui hai.

Couplet:

كَمْ جَدَّلَتْ كَلِمَاتُ اللهِ مِنْ جَدَلٍ
فِيهِ وَكَمْ خَصَمَ الْبُرْهَانُ مِنْ خَصِمِ

Roman Arabic:
Kam jaddalat kalimatullahi min jadalin
Feehi wakam khasamal burhaanu min khasimi

Roman Urdu Tarjuma:
Kitni martaba Allah ke kalam ne dushmanon ko shikast di,
Aur kitne daleelon ne dushmanon ko be-daleel kar diya.

Commentary Roman Urdu me:
Bohat dafa Quran ne dushmanon ko zaleel kiya. Kuffar ko mu'jizat dekh kar aur daleel sun kar jhukna pada.
Bohat se bade ilmi log ruswa ho gaye jab unhone Quran se muqabala ki koshish ki.
Bohat se buzurg jo Huzur sallallahu alayhe wassalam se behas karne aaye, unko sharminda ho kar jhukna pada.
Abu Jahl pathar le kar aaya aur woh pathar Huzur sallallahu alayhe wassalam ke haq me gawahee dene lage, jiska tafseeli bayan she'r 76 me hai.
Jo mo'jiza dekhna chahte the, unhone dekha ke sookha darakht jhuk kar adab se baat karta hai.
Yani dushmanon ne jitni koshish ki, Islam phir bhi barhta raha.

Couplet:

كَفَاكَ بِالْعِلْمِ فِي الأُمِّيِّ مُعْجِزَةً
فِي الجَاهِلِيَّةِ وَالتَّأْدِيبِ فِي اليُتُمِ

Roman Arabic:
Kafaaka bil ilmi fil ummiyi mu'jizatan
Fil jaahiliyati watta'adeebi fil yutumi

Roman Urdu Tarjuma:
Yeh hi aap ke liye mo'jiza hai ke Huzur sallallahu alayhe wassalam ummi the,
Jahiliyat ke daur me aur yateemi ke zamane me bhi sab se azeem ustad the.

Commentary Roman Urdu me:
Aey bayan karne wale! Huzur sallallahu alayhe wassalam ke mo'jizaton ka ilm hi tere liye kaafi hai. Aap ne bachpan se le kar dawat ke aaghaz tak kisi se taleem nahi li, lekin phir bhi sab ilmon me mahir the.
Agar daleel ki taraf dekho to kya yeh kaafi nahi ke Huzur sallallahu alayhe wassalam ne kabhi kisi jahil se ilm hasil nahi kiya, lekin phir bhi har fan me mahir the.
Aap sab se azeem aur sab se afzal shakhs the. Aap ne duniya ki har behtareen misaal aur faida hasil kiya. Yeh sab Allah ki taleem se tha.
Huzur sallallahu alayhe wassalam ne farmaya: Mere Rab ne mujhe adab sikhaaya aur behtareen adab se paala.

Bismillahir Rahmanir Raheem

Tamam tareef Allah ke liye hai aur Huzur sallallahu alayhe wassalam par salam aur durood ho.

Qasidah Burdah ki sharah – hissa 11 (Rehmat aur shafaat ki darkhwast Mahboob se [Qasidah likhne ka sabab])

Couplet:

خَدَمْتُهُ بِمَدِيحٍ أَسْتَقِيلُ بِهِ
ذُنُوبَ عُمْرٍ مَضَى فِي الشِّعْرِ وَالخِدَمِ

Roman Arabic:
Khadamtuhoo bimadeehin astaqeelu bihi
Zunooba umrin madha fish-shi'ri wal khidami

Roman Urdu Tarjuma:
Main ne Huzur sallallahu alayhe wassalam ki tareef me yeh nazm likhi hai,
Taake apni zindagi ke sab gunaah, jo maine shaayari aur dusron ki khidmat me guzar diye, un se maafi mil jaye.

Commentary Roman Urdu me:
Allama pehle badshahon ke bohat qareeb the. Woh unki tareef me nazmein likhte the, jiske badle me badshah unko inaam dete aur unka guzara isi tarah hota tha.
Ab Allama ne apni nazm Huzur sallallahu alayhe wassalam ki tareef me likhi aur kehte hain ke ab maine apni tareef Allah ki taraf mod di hai aur apne gunaahon ko uski maghfirat aur rehmat se badal diya hai.
Allama jise gunaah samajhte hain, woh badshahon ki tareef thi, jab ke kisi ki tareef karna, jo is ke laayak ho, mana nahi hai.

Couplet:

إِذْ قَلَّدَانِيَ مَا تُخْشَى عَوَاقِبُهُ
كَأَنَّنِي بِهِمَا هَدْىٌ مِنَ النَّعَمِ

Roman Arabic:
Iz qalladaniya ma tukhshaa awaakibuhu
Ka annani bihima hadyun minan na'ami

Roman Urdu Tarjuma:
Yeh dono buri aadatein, yani shaayari likhna aur duniya walon ki khidmat karna,
Aise mere gale me daal di gayi thi jaise qurbani ke oont ke gale me rassi daal di jati hai.

Commentary Roman Urdu me:
Allama kehte hain ke in dono aadaton ne mujhe aise jakkad liya tha ke mujhe anjaam ka khauf tha.
Main isay gunaahon ki mala samajhta hoon, ya us janwar ki tarah jo qurbani ke liye le jaya jata hai.
Jis tarah qurbani ke oont ke gale me rassi bandhi jati hai, Allama apne aap ko usi tarah samajhte hain.
Woh badshahon ki tareef aur duniya walon ki khidmat ko gunaah samajhte hain, aur mehsoos karte hain ke ab woh qurbani ke oont ki tarah hain.

Couplet:

أَطَعْتُ غَيَّ الصِّبَا فِي الحَالَتَيْنِ وَمَا
حَصَلْتُ إِلاَّ عَلَى الآثَامِ وَالنَّدَمِ

Roman Arabic:
Ata'tu ghayya sibaa fil haalataini wama
Hasaltu illa alal aasaami wan nadami

Roman Urdu Tarjuma:
Main ne bachpan ki gumrahi dono haalat me apna li,
Aur mujhe is se kuch haasil nahi hua siwaye gunaahon aur pashemani ke.

Commentary Roman Urdu me:
Allama apni khata'o par nadamat ka izhar karte hain aur maafi maangte hain. Woh kehte hain: Mujhe maloom hai ke main ne bachpan me gumrahi ki raah ikhtiyar ki aur badshahon ki tareef karta raha. Main ne apni zindagi unki chaploosi me zaya kar di aur aaj mujhe is ka nateeja sirf gunaah aur pashemani ki soorat me mila hai.
Allama humein yeh sikha rahe hain ke Allah se is tarah maafi maango**.**

Couplet:

فَيَا خَسَارَةَ نَفْسٍ فِي تِجَارَتِهَا
لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسُمِ

Roman Arabic:
Faya khasaarata nafsin fee tijaratiha
Lam tashtari ad-deena bid-dunya walam tasumi

Roman Urdu Tarjuma:
Afsos hai us nafs par jis ne apni tijarat me nuksan uthaya,
Us ne duniya ke badle deen nahi khareeda aur na hi is ki keemat lagayi.

Commentary Roman Urdu me:

Allama apne nafs ko tanbeeh karte hain aur kehte hain: Aey gumraah nafs! Abhi bhi waqt hai apni tijarat sudhar le. Ab tak tu ne aakhirat par duniya ko tarjeeh di. Tu ne aisi cheez chuni jo khatam ho jayegi, us cheez ke badle jo hamesha rahegi.

Agar abhi bhi tu ne apna rasta na badla, aur duniya ke badle aakhirat na khareedi, to phir kab sudhrega? Deen ko achi niyyat aur ikhlas ke sath qabool kar.

Couplet:

وَمَنْ يَبِعْ آجِلاً مِنْهُ بِعَاجِلِهِ
يَبِنْ لَهُ الْغَبْنُ فِي بَيْعٍ وَفِي سَلَمِ

Roman Arabic:
Wamay yabi' aajilan minhu bi'ahjilihi
Yabin lahul-ghabnu fee bay'in wa fee salami

Roman Urdu Tarjuma:
Jo aakhirat ko chhor kar duniya ko khareedta hai,
Us ki tijarat me nuksan hi nuksan hai, chahe wo fauran ho ya baad me milne waala.

Commentary Roman Urdu me:
Yabeeh lafz bai se nikla hai. Bai do qisam ki hoti hai:
Ek bai wo hai jo foran bikti hai aur uski keemat foran milti hai.
Dusri bai Bai-e-Sallam hai, jisme pehle keemat di jati hai aur maal baad me milta hai.

Is she'r me yeh mashhoor misal chhodi gayi hai: Duniya fauran(cash) bikti hai aur aakhirat baad me (udhaar ki tarah) milti hai.

Bai-e-Sallam wo hai jo is duniya me hoti hai, ke pehle keemat di jati hai aur baad me waada ke mutabiq maal milta hai.
Allama kehte hain ke duniya ko aakhirat par tarjeeh dena bewaqoofi hai, jaise koi Bai-e-Sallam ko pasand na kare.

Allama Kharpoti rehmatullahi ta'ala alay farmate hain ke insaan ne duniya aur aakhirat se ek kashti banayi hai, jo dono taraf se bandhi hui hai.

Nafs-e-ammara insaan ko duniya ki taraf kheenchta hai aur rooh usko jannat ke maqamaat ki taraf kheenchti hai. In dono azaa se dil paida hota hai jo Allah ka diya hua mast aaza(part) hai. Ek Allah ki rehmat se hai aur doosra Allah ke ghazab se.

Jis par Allah ka ghazab hota hai, uska dil sakht ho jata hai aur woh duniya ki taraf ho jata hai. Woh Bai-e-Ahjil (jaldi bikne wali tijarat) ki taraf jata hai aur usay jahannum me daal diya jata hai.

Jis par Allah ki rehmat hoti hai, uska dil sabit qadam ho jata hai aur woh aakhirat ki taraf dekhta hai, buland maqamaat ki taraf.

Couplet:

إِنْ آتِ ذَنْبًا فَمَا عَهْدِي بِمُنْتَقِضٍ
مَنَ النَّبِيِّ وَلاَ حَبْلِي بِمُنْصَرِمِ

Roman Arabic:
In aati zanban fama ahdee bimuntaqidhin
Minan nabiyyi wala habli bimumsarimi

Roman Urdu Tarjuma:
Agar mujh se gunaah ho bhi jaye to bhi mera aqeeda aur mera rishta Nabi sallallahu alayhe wassalam se toot nahi sakta,
Aur na hi meri umeed ki rassi kabhi toot sakti hai.

Commentary:
Main gunaahgaar hoon, lekin maine kabhi umeed nahi chhodi. Main deen ki mazboot rassi aur Huzur sallallahu alayhe wassalam ki Mohabbet se mazbooti se juda hoon.
Chahe main gunaahgaar hoon, lekin mujhe Allah ki rehmat se pur umeed hain. Gunaahgaar itna kharab nahi hota ke uska imaan chala jaye.
Uska aqd (contract) "Ash-hadu Allah ilaha illallah" par ab bhi qayam hai. Mere gunaah mujhe muhabbat aur aqeede ki rassi se alag nahi kar sakte.
Yahan Allama Ahle Sunnat ka aqeeda bayan karte hain: Chahe kitne bhi gunaah ho, jab tak aqeeda sahi hai, banda apne gunaahon par sharminda hai aur maafi ki umeed rakhta hai.
Jab tak banda Musalman hai aur Huzur sallallahu alayhe wassalam ki muhabbat ki rassi ko mazbooti se pakde hue hai, us par azaab lazim nahi hota.
Quran me hai: Jab banda maafi maangta hai to uske gunaah nekiyon me badal diye jate hain.

Couplet:

فَإِنَّ لِي ذِمَّةً مِنْهُ بِتَسْمِيَتِي
مُحَمَّداً وَهْوَ أَوْفَى الخَلْقِ بِالذِّمَمِ

Roman Arabic:
Fa inna lee zimmatan minhu bitasmiyatiyi
Muhammadin wahwa awfal khalqi biz zimami

Roman Urdu Tarjuma:
Mera naam Muhammad hai, is liye mujhe Huzur sallallahu alayhe wassalam ki paak bargah me aman hai,
Aur aap sab makhlooq me waadon ke sab se zyada poore karne wale hain.

Commentary Roman Urdu me:
Naam Muhammad rakhne ka fazilat:
Is she'r me us hadees ki taraf ishara hai jisme Ibn Abbas radiyallahu anhu riwayat karte hain ke Huzur sallallahu alayhe wassalam ne farmaya: Roz-e-Qayamat ek aawaz dene wala aawaz dega: Jiska naam Muhammad ya Ahmad hai, woh khada ho kar jannat me dakhil ho jaye.

Allama ka poora naam Sheikh Sharfuddin Abi Abdullah Muhammad bin Saeedud Delaasi Busiri hai.
Woh kehte hain ke mere walid ne mera naam Muhammad rakha aur Huzur sallallahu alayhe wassalam ne hadees me waada farmaya ke jiska naam Muhammad hoga woh dozakh me nahi jayega. Huzur sallallahu alayhe wassalam se zyada sachcha kaun ho sakta hai? Is liye mujhe apne naam Muhammad par fakhr hai.

Huzur sallallahu alayhe wassalam ne farmaya: Sayyidina Jibreel alayhis salaam mere paas aaye aur kaha: Allah ne aap ko salam bheja hai aur khushkhabri di hai ke apni izzat aur jalal ki qasam, jo bhi apna naam aap ke paak naam ke baad rakhega, main us par dozakh ka azaab nahi hone dunga.

Ek aur riwayat me hai ke Allah Ta'ala ko haya aati hai us shakhs par azaab karne me jiska naam uske mahboob ke naam par ho.

Allama Qazi Ayaaz rehmatullahi ta'ala alayh ne Shifa Sharif me likha hai ke farishte us shakhs par rahmat bhejte hain jiska naam Ahmad ya Muhammad ho. Yeh sab se afzal naam hai kyun ke Allah Ta'ala ne is naam ko apne khaas naamon me se nikala hai.

Sayyidina Adam alayhis salaam ka khandani naam Abu Muhammad rakha gaya.

Huzur sallallahu alayhe wassalam hamesha apne hukm aur farman me likhte the: Min Muhammadur Rasoolullah sallallahu alayhe wassalam.

Jab Malakul Maut ne Huzur sallallahu alayhe wassalam ki paak rooh qabz ki aur chale, to aap ki zaban par yeh alfaaz the: Wa Muhammada!
Pichle ulama-e-kiraam ne bhi apne naam is paak naam par rakhna zaroori samjha.

Couplet:

إِنْ لَمْ يَكُنْ فِي مَعَادِي آخِذًا بِيَدِي
فَضْلاً وَإِلاَّ فَقُلْ يَا زَلَّةَ الْقَدَمِ

Roman Arabic:
Illam yakun fee ma'adi aakhizan biyadi
Fadlan wa illa faqul ya zallatal qadami

Roman Urdu Tarjuma:
Agar qayamat ke din Huzur sallallahu alayhe wassalam apne karam se mera haath na pakdein,
To phir meri taqdeer par afsos hai, aur meri paon ki phislan par hairani hai.

Commentary Roman Urdu me:
Qayamat ke din, aey Nabi sallallahu alayhe wassalam! Agar aap ki shafaat na mili, to main tabah ho jaunga.
Agar aap ke karam aur apne naam ke wasile se bhi madad na mili, to mujhe apni qismat par afsos hoga.
Agar mere paon phisal gaye to phir hosh me rehne ka kya faida?
Is she'r ka asal matlab yeh hai ke mujhe Huzur sallallahu alayhe wassalam ki shafaat ki sakht zarurat hai, taki azaab aur mushkilat se azaadi mil sake.
Mere madadgar ka karam aur meherbani bekaar na ho.

Couplet:

حَاشَاهُ أَنْ يَحْرِمَ الرَّاجِي مَكَارِمَهُ
أَوْ يَرْجِعَ الجَارُ مِنْهُ غَيْرَ مُحْتَرَمِ

Roman Arabic:
Haashaahu ay yahrimar raaji makaarimahu
Aw yarji'al jaaru minhu ghayra muhtaramI

Roman Urdu Tarjuma:
Yeh Huzur sallallahu alayhe wassalam ki shaan ke khilaf hai ke koi umeedwar unki bargah se khali laut jaye,
Ya koi panaa lene wala unke yahan se be-izzat wapas ho.

Commentary Roman Urdu me:
Huzur sallallahu alayhe wassalam fazl aur karam ka asal markaz hain, is liye aisa sochna bhi ghalat hai. Aap itne sakhi hain ke agar koi ek qatra maange to aap us par poora samandar barsa dete hain.

Bismillahir Rahmanir Raheem

Tamam tareef Allah ke liye hai aur Huzur sallallahu alayhe wassalam par salam aur durood ho.

Qasidah Burdah ki sharah – hissa 12 (Mahboob se karam ki umeed)

Couplet:

وَمُنْذُ أَلْزَمْتُ أَفْكَارِي مَدَائِحَهُ
وَجَدْتُهُ لِخَلاَصِي خَيْرَ مُلْتَزِمِ

Roman Arabic:
Wa munzu alzamtu afkaari mada'ihahu
Wajadtuhoo likhalaasi khayra multazimi

Roman Urdu Tarjuma:
Jab se maine apne khayalat ko Huzur sallallahu alayhe wassalam ki tareef likhne me laga diya,
Tab se mujhe apni naja'at ka sab se behtareen zariya yahi nazar aaya.

Commentary Roman Urdu me:
Allama kehte hain ke jab se maine apni zindagi ka rukh badla aur Huzur sallallahu alayhe wassalam ki tareef likhna shuru kiya, tab se maine doosri koi nazm nahi likhi.
Usi waqt se mujhe yeh mehsoos hua ke yeh tareef mere liye azaadi aur hifazat ka sab se behtareen zariya hai.
Mujhe yeh lamhe apne liye sab se behtareen panaahgahon ki soorat me mile.

Couplet:

وَلَنْ يَفُوتَ الغِنَى مِنْهُ يَدًا تَرِبَتْ
إِنَّ الحَيَا يُنْبِتَ الأَزْهَارَ فِي الأَكَمِ

Roman Arabic:
Walan yafootul ghina minhu yadan taribat
Innal hayaa yunbital azhaara fil akami

Roman Urdu Tarjuma:
Jo bhi apna haath Huzur sallallahu alayhe wassalam ki paak bargah me phailata hai, woh kabhi be-niyaz nahi rehta,
Jaise barish pahadon par bhi phool uga deti hai.

Commentary:
Ghina ka matlab hai daulat, be-niyazi.
Haya se murad woh barish hai jo har jagah baras kar banjar zameen ko bhi hara bhara kar deti hai.
Is she’r ka matlab hai: Jo shakhs Huzur sallallahu alayhe wassalam ki paak bargah se fazl aur karam pa leta hai, usay phir kisi aur ke samne haath phailane ki zarurat nahi rehti.
Aap sab ko be-niyaz kar dete hain, kyun ke aap ka karam sab ke liye hai.
Jaise barish zameen ko hara bhara kar deti hai, waise hi pahadon par bhi phool khila deti hai.

Couplet:

وَلَمْ أُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفَتْ
يَدَا زُهَيْرٍ بِمَا أَثْنَى عَلَى هَرِمِ

Roman Arabic:
Walam urid zahratad dunya allati iq'tatafat
Yada Zuhairin bima asna 'ala Harimi

Roman Urdu Tarjuma:
Main ne duniya ke us phool ki khwaish nahi ki, Jo
Zuhair ne badshah Haram ki tareef kar ke hasil kiya tha.

Commentary Roman Urdu me:
Main Huzur sallallahu alayhe wassalam ki tareef is liye nahi karta ke mujhe duniya ka maal mil jaye,
Jaise mashhoor shayar Zuhair bin Salma ne Arab ke badshah Sinaan bin Haram ki tareef kar ke maal hasil kiya tha.

Zuhair bin Salma mashhoor Shayar tha, usko Ashaarun Naas kehte the. Uska beta Hazrat Kaab ne Qasida Baanat Saad Huzur sallallahu alayhe wassalam ki bargah me padh kar sunaya tha.

Washa ibn Dareed ke mutabiq, Zuhair ka khandani naam Abu Buhaira tha. Woh Huzur sallallahu alayhe wassalam ki aamad se pehle wafat pa gaya tha.

Sal'ab ibn Abbaas kehte hain ke Ameerul Momineen Sayyidina Umar radiyallahu anhu ne mujh se kaha ke mashhoor Shayaron ka koi she'r sunao. Maine poocha: Kaun sa Shayar? Unhone kaha: Zuhair.

Sheikh Muheeyuddin Ibn Arabi rehmatullahi ta'ala alayh kehte hain ke Zuhair me ek khaas baat thi jo kisi aur me nahi thi. Uska baap bhi Shayar tha, woh khud bhi Shayar tha, uska chacha aur behnein Salma aur Khansa bhi Shayaraen thi. Uske do bete Kaab aur Buhaira bhi Shayar the.

Zuhair ne bohot se qaside badshah Sinaan bin Haram ki tareef me likhe aur us se inaam liya.

Is liye Imam Busiri rehmatullahi ta'ala alayh likhte hain ke main Huzur sallallahu alayhe wassalam ki tareef is liye nahi karta ke mujhe badshah ki tarah inaam mile,
Balki main yeh tareef aakhirat ki daulat ki umeed me karta hoon.

Couplet:

يَا أَكْرَمَ الخَلْقِ مَالَي مَنْ أَلُوذُ بِهِ
سِوَاكَ عِنْدَ حُلُولِ الحَادِثِ العَمِمِ

Roman Arabic:
Ya akramal khalqi ma li man aloozu bihi
Siwaka inda huloolil haadisil amimi

Roman Urdu Tarjuma:
Aey sab se azeem aur karam wale insaan! Mushkil waqt me aap ke siwa mera koi sahara nahi.

Commentary Roman Urdu me:
Is she'r ka matlab wazeh hai ke Huzur sallallahu alayhe wassalam ke siwa koi bhi apne ghulam ki madad nahi kar sakta.
Quran me bhi is shafa'at ki taraf raasta dikhaya gaya hai.
Quran me hai: Jab tum me se koi apne nafs par zulm kare, to hamare Mahboob sallallahu alayhe wassalam ki taraf aa jao, maafi maango, hamara Mahboob tumhare liye shafa'at karega aur tum Allah ko behtareen maaf karne wala paoge.

Couplet:

وَلَنْ يَضِيقَ رَسُولَ اللهِ جَاهُكَ بِي
إِذَا الكَرِيمُ تَجَلَّى بِاسْمِ مُنْتَقِمِ

Roman Arabic:
Walan yadheeqa Rasoolullahi jaahuka bee
Izal kareemu tajalla bismi muntaqimi

Roman Urdu Tarjuma:
Ya RasoolAllah sallallahu alayhe wassalam! Aap ki shaan aur izzat mere liye tang nahi hogi,
Jab Qayamat ke din Allah apne muntakim (intiqam lene wale) naam ke sath zahir hoga.

Commentary Roman Urdu me:
Qayamat ke din Huzur sallallahu alayhe wassalam ka rutba, azmat, izzat aur asal maqam sab ke samne zahir ho jayega.
Mere jaise mohtaaj aur gunaahgaar ko bhi aap ki shafaat se mehroom nahi kiya jayega.
Allah pukarega: Aey mere Mahboob! Apna sar uthaiye, jo chahein maang lijiye. Jab aap shafaat karenge to qubool ki jayegi.
To phir mujhe kis baat ka gham?

Couplet:

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتَهَا
وَمِنْ عُلُومِكَ عِلْمَ اللَّوْحِ وَالقَلَمِ

Roman Arabic:
Fa inna min joodikad dunya wa-zarataha
Wa min uloomika ilm al-lawhi wal qalami

Roman Urdu Tarjuma:
Yeh duniya aur aakhirat sab aap sallallahu alayhe wassalam ke karam ka sadqa hai,
Aur Lauh aur Qalam ka ilm bhi aap ke ilm ka ek hissa hai.

Commentary Roman Urdu me:
Jo raaz pehle she’r me chhupa tha, uski tafseer is she’r me di gayi hai.
Mujhe Huzur sallallahu alayhe wassalam ki shafa’at paana mushkil nahi, kyun ke yeh duniya, aakhirat, sab kuch Huzur sallallahu alayhe wassalam ke karam ka tukda hai.
Agar Huzur sallallahu alayhe wassalam paida na hote to na yeh duniya hoti na aakhirat.

Jood arabic me aisi ata ko kehte hain jo bina maange ya bina mehnat ke mil jaye.

Huzur sallallahu alayhe wassalam ne farmaya: Jo aakhirat se muhabbat karta hai, woh duniya ki zid se bach jata hai. Jo duniya se muhabbat karta hai, woh aakhirat ki zid me phans jata hai.

Allama is hadees ki taraf ishara karte hain ke Allah ne farmaya: Agar maine aap ko paida na kiya hota to kuch bhi paida na karta. Qalam aur Lauh bhi Huzur sallallahu alayhe wassalam ka ek hissa hain. Yeh bhi aap ki khaas fazilat hai.

Lauh ek paak kitaab hai jo insani samajh se bahar hai. Yeh izzat, khushbu, harf aur likhne se hai. Sab se pehle Allah ne Qalam ko paida kiya. Allah ne us par 360 daant lagaye. Har daant par 360 ajayib ki duniyaen rakh di aur yeh sab Lauh-e-Mahfooz me likh diya.

Hazrat Sheikh Muheeyuddin Ibn Arabi rehmatullahi ta'ala alayh kehte hain ke jab Allah ne Qalam ko roshan kiya to us se ek aur soorat paida hui, jise Lauh kaha gaya. Phir Qalam ko

hukm diya gaya ke sab kuch Lauh ko sikha de. Usko awwal se qayamat tak ka poora ilm de diya gaya.

Imam Abdul Wahaab Sha'raani rehmatullahi ta'ala alayh Al-Yuwaaqitu Wal Jawaheer me likhte hain ke agar koi pooche: Kya buzurg is duniya ki khabar le sakte hain jo Qalam ne likhi hai?

Sheikh e Akbar Futuhaat e Makkiyah safa 168 me likhte hain: Haan! Main un me se hoon jinko Allah ne yeh ilm diya. Allah ne mujhe Ummul Kitaab ke ilm se maaon ki tadaad batayi, jo 138000 hai, 6 qisam me.

Bismillahir Rahmanir Raheem

Tamam tareef Allah ke liye hai aur Huzur sallallahu alayhe wassalam par salam aur durood ho.

Qasidah Burdah ki sharah – hissa 13 (Nafsani khwaish ko rokne ka tareeqa)

Couplet:

يَا نَفْسُ لاَ تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ
إِنَّ الكَبَائِرَ فِي الغُفْرَانِ كَاللَّمَمِ

Roman Arabic:
Ya nafsu la taqnati min zallatin azumat
Innal kaba'ira fil ghufrani kal lamami

Roman Urdu Tarjuma:
Aey nafs! Apne bade gunaahon se mayoos na ho,
Beshak Allah ki maghfirat me bade gunaah bhi chote gunaahon ki tarah hai.

Commentary:
Ibn Umar radiyallahu anhu riwayat karte hain ke bade gunaah 9 qisam ke hain:

1. Shirk – Allah ke saath kisi ko shareek karna.
2. Na-haq kisi ki jaan lena.
3. Zina karna.
4. Islami jung se bhaag jana.

5. Pak daaman aurat par ilzam lagana ya usay maarna.
6. Yateem ka maal khana.
7. Waliden ki nafarmaani.
8. Jadu tona karna.
9. Kufr

Couplet:

لَعَلَّ رَحْمَةَ رَبِّي حِينَ يَقْسِمُهَا
تَأْتِي عَلَى حَسَبِ العِصْيَانِ فِي الْقِسَمِ

Roman Arabic:
La'alla rehmat-a rabbi heena yaqsimuha
Ta'tee alah hasabil isyani fil qisami

Roman Urdu Tarjuma:
Shayad mere Rab ki rehmat jab woh taqseem kare,
Toh mere gunaahon ke hisaab se mujh par bhi aajaye.

Commentary Roman Urdu me:
Qayamat ke din jab Allah apni rehmat taqseem karega, mujhe poori umeed hai ke uski rehmat mere gunaahon se bhi zyada hogi.
Jab Rehman ki rehmat gunaahgaaron par taqseem hogi, to jab mere gunaah mere haath me diye jayenge, main us waqt kahunga:

Roz-e-Qayamat kitne gunaahgaar peechhe reh gaye? Aao, Rehmat wale Nabi sallallahu alayhe wassalam ki shafa'at tumhe bula rahi hai.

Is she'r me us hadees ki taraf ishara hai: Hazrat Abu Huraira radiyallahu anhu riwayat karte hain ke Huzur sallallahu alayhe wassalam ne farmaya: Jab roohon ko paida kiya gaya, Allah ne rehmat ko 100 hisson me taqseem kiya. Ek hissa zameen par bheja, isi ek hissa se duniya me narmi aur mohabbat hai. 99 hisse apne paas rakh liye.

Isi ek hissa ki wajah se makhlooq me narmi hai, janwar bhi apne bachchon ko is rehmat se doodh pilate hain.

Ek aur riwayat me hai ke Qayamat ke din ek shakhs ko Allah ke samne laya jayega. Hukm hoga ke uske chote gunaah laao, bade gunaah chhupa lo. Phir us se poocha jayega ke falan din tumne falan nek amal kiya tha? Woh tasdeeq karega. Us me itni himmat nahi hogi ke bade gunaahon ka zikr kare. Phir hukm hoga ke uske sab gunaah nekiyon me badal do. Woh kahega: Aey Rab! Mere aise gunaah bhi hain jinka tune zikr nahi kiya.

Raawi kehte hain ke maine Huzur sallallahu alayhe wassalam ko muskurate dekha, aap ke paak daant nazar aaye.

Couplet:

يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسٍ
لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمِ

Roman Arabic:
Ya rabbi faj’al rajaa’ee ghayra mun’akisin
Ladayka waj’al hisaabi ghayra munkharimi

Roman Urdu Tarjuma:
Aey mere Rab! Meri umeed ko apne huzoor kabhi na tootne dena,
Aur jab mera hisaab ho to mujhe maaf shudaon me se nikalna mat.

Commentary Roman Urdu me:
Allama kehte hain: Aey Rab! Tu to bakhshne wala hai, mujhe bhi bakhsh de.
Mukhtasar yeh ke aey Rab! Jo bhi duaen aur darkhwastein maine tujh se ki hain, unko apni bargah se rad na karna.
Jo rehmat aur barkat tu ne mere liye muqarrar ki hai, us se mujhe mehroom na karna.

Couplet:

وَالْطُفْ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ
صَبْرًا مَتَى تَدْعُهُ الأَهْوَالُ يَنْهَزِمِ

Roman Arabic:
Waltuf bi abdika fid daaraini annahu lahu
Sabran mata tad'uhul ahwaalu yanhazimi

Roman Urdu Tarjuma:
Aey Rab! Apne bande par dono jahan me karam farma,
Uska sabr bohat kamzor hai, jab bhi museebat aati hai to woh toot jata hai.

Commentary Roman Urdu me:
Aey Rab! Mera sabr itna kamzor ho gaya hai ke jab bhi koi pareshani ya museebat aati hai, main udaas aur bechain ho jata hoon. Mera sabr khatam ho chuka hai, is liye mujhe tere fazl aur karam ki sakht zarurat hai.

Ya Rabbi Bil Mustafa Balligh Maqasidana
Waghfir Lana Mamada Ya Waasi'al Karami.

Maula Ya Swalli Wa Sallim Daa'iman Abadan
Alah Habeebika Khayril Khalqi Kullihimi.

Bismillahir Rahmanir Raheem
Tamam tareef Allah ke liye hai aur Huzur sallallahu alayhe wassalam par salam aur durood ho.
Qasidah Burdah ki sharah – hissa 14 (Mahboob, unke ghar walon aur sahaba par salam)

Couplet:

وَأْذَنْ لِسُحْبِ صَلاَةٍ مِنْكَ دَائِمَةٍ
عَلَى النَّبِيِّ بِمُنْهَلٍّ وَمُنْسَجِمِ

Roman Arabic:
Wa'az al lisuh'bi salaatin minka daa'imatin
Alan Nabiyyi bemunhallinw wamunsajimi

Roman Urdu Tarjuma:
Aey Allah! Hamesha apni rehmat aur durood Huzur sallallahu alayhe wassalam par nazil farma,
Jo barsaat ki tarah musalsal un par, unke ghar walon, sahaba aur paak tabee'een par hoti rahe.

Commentary Roman Urdu me:
Aey Allah! Apni daimi aur musalsal salamati, rehmat aur durood Huzur sallallahu alayhe wassalam, unke Ahl-e-bait, Sahaba aur paak Tabee'een par bhej,
Jo sab paak, chune hue, buzurg aur azeem sifat rakhne wale hain.

Couplet:

مَا رَنَّحَتْ عَذَبَاتِ الْبَانِ رِيحُ صَبًا
وَأَطْرَبَ الْعِيسَ حَادِي الْعِيسِ بِالنَّغَمِ

Roman Arabic:
Ma rannahat azabaatil baani reehu sabban
Wa atrabal eesa haadil eesi bin naghami

Roman Urdu Tarjuma:
Jab subah ki hawa darakhton ki shaakhon ko jhula deti hai,
Aur oonton ke sawar apni aawaz se oonton ko lutf me daal dete hain.

Commentary Roman Urdu me:
Hilya me riwayat hai ke sabah (subah ki hawa) chaar qisam ki hoti hai.
Ibn Khalkaan kehte hain ke sabah ne Allah se ijazat maangi ke woh Sayyidina Yusuf alayhis salaam ki khushboo unki qamees se pehle Sayyidina Yaqoob alayhis salaam tak pohcha de. Allah ne ijazat de di. Isi liye yeh hawa har udaas dil ko khushi se bhar deti hai.

Dusri qisam Junoob (janubi hawa) hai. Yeh baadal jama karti hai aur ghode isi se paida hote hain.
Tarikh Neeshapuri me Haakim riwayat karte hain ke Maula Ali karramAllahu wajhahu ne farmaya: Jab Allah ne ghoda paida karne ka irada kiya to janubi hawa se farmaya ke main tujhe se ek makhlooq paida karunga. To woh jama ho gayi. Sayyidina Jibreel alayhis salaam aaye aur uska ek hissa le liya. Phir Allah ne farmaya: Yeh woh hissa hai jahan se ghode paida honge. Phir farmaya: Main ne tujhe ghoda bana diya aur tujhe Arbi kaha, teri chaaron taangen tere liye faida mand hain.

Teesri qisam Shimaali (shumali hawa) hai.

Chouthi qisam Dabur hai. Yeh dono hawain aisi hain ke in se buniyadein toot jati hain aur darakht ud jate hain.
In hawaaon ko Aqeem, Aasif aur Sarsar bhi kehte hain. Quran me bhi in ka zikr hai.

"Ees" oont ko kehte hain. Haadil Ees oont chalane wale ko kehte hain.

Allama Kharpoti rehmatullahi ta'ala alayh kehte hain ke dusre sharah likhne walon ne yeh kitab Ramzan 1442 Hijri me mukammal ki.
Allah ke fazl se is bande ne zahiri aur batini madad se yeh sharah 11 Ramzan 1359 Hijri, Mangal ke din, 14 October 1940 ko mukammal ki.

Couplet:

ثُمَّ الرِّضَا عَنْ أَبِي بَكْرٍ وَعَنْ عُمَرٍ
وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكَرَمِ

Roman Arabic:
Summar ridha an Abi Bakriw wa an Umarin
Wa an Ali' yi wa an Usmana zil karami

Roman Urdu Tarjuma:
Aey Allah! Apni raza Abu Bakr, Umar, Usman aur Ali (zawil karamat) par bhi nazil farma.

Commentary Roman Urdu me:
Aey Allah! Apni khushi aur raza Huzur sallallahu alayhe wassalam ke sahaba, Khalifa Abu Bakr, Khalifa Umar, Khalifa Usman aur Khalifa Ali(Radiallahu ta'ala anhum) par bhi bhej, Jo sab azeem fazilat aur karam rakhne wale hain.

Couplet:

وَالآلِ وَالصَّحْبِ ثُمَّ التَابِعِيَن فَهُمْ
أَهْلُ التُّقَى وَالنَّقَا وَالحِلْمِ وَالْكَرَمِ

Roman Arabic:
Wal aali was sah'bi summat taabiheena fahum
Ahlut tuqa wan naqa wal hilmi wal karami

Roman Urdu Tarjuma:
Aur Huzur sallallahu alayhe wassalam ke ghar walon, sahaba, phir unke paak tabee'een par bhi,
Jo taqwa, paaki, burdbari aur karam walay hain.

Commentary Roman Urdu me:
Aur Huzur sallallahu alayhe wassalam ke ahl-e-bait, sahaba, aur unke baad aane wale paak tabee'een par bhi durood ho,
Jo sab taqwa, paakizgi, sabr aur karam ke malik hain.

Couplet

فَاغْفِرْ لِنَاشِدِهَا وَاغْفِرْ لِقَارِئِهَا
سَأَلْتُكَ الْخَيْرَ يَا ذَا الْجُودِ وَالْكَرَمِ

Roman Arabic

Faghfir linaashidiha waghfir liqaari'iha

Sa'altukal khayra yaa zal joodi walkarami

Roman Urdu Tarjuma

Aey Allah! Is nazm ko sunne walon, padhne walon aur likhne wale sab ko bakhsh de,

Main tujh se sirf bhalai ki darkhwast karta hoon, aey sab se zyada karam aur fazl wale Rab!

Conclusion:

Alhamdulillah! Is gunahgaar bande, jo paak buzurgon ke qadmon ki khaak hai, ne is khoobsurat kitab ka tarjuma 10 Muharram 1418 ko mukammal kiya.

Main dil se un sab logon ka shukriya ada karta hoon jinhon ne mujhe is kitab ka tarjuma karne me madad di aur hosla afzai ki. Agar mujh se koi ghalti ho gayi ho to usay maaf kar dein aur durust kar dein.

Main Allah Ta'ala se darkhwast karta hoon ke apne Mahboob Huzur sallallahu alayhe wassalam aur sab buzurgon ke waseela se hum sab ko bakhsh de.

Allah humein imaan ke sath zindagi guzarne aur imaan par hi maut naseeb kare. Humein Islam ki raah me akhir dum tak khidmat ki taufeeq de aur Roz-e-Qayamat Huzur sallallahu alayhe wassalam ke parcham ke neeche humein jama kare.

Allah Ta'ala is Qasidah ko hamesha taza aur hara bhara rakhe, har ghar me isay parhne ki taufeeq de aur har kisi ki murad poori ho. Is Qasidah ki barkat se Huzur sallallahu alayhe wassalam ki muhabbat humare dilon me barh jaye. Is Qasidah ki barkat se sab bimaaron ko shifa mile, pareshani door ho aur marhoomeen ko jannat naseeb ho.

Aey Allah! Woh din jald laaye jab har Musalman ko paak Kaaba ki ziarat naseeb ho. Agar teri rehmat ho to har momin ko hamesha hara bhara Madina dekhna naseeb ho. Humein Jannatul Baqi me dafan hone ka sharaf ata farma.

Ameen!

Maula Ya Swalli Wa Sallim Daa'iman Abadan

Alah Habeebika Khayril Khalqi Kullihimi.

Aey Allah ke Rasool! Hamari haalat par nazar farmaen.

Aey Allah ke Mahboob! Hamari darkhwast sun lijiye.

Beshak main ghamon ke samandar me doob raha hoon,

Mera haath tham lijiye aur mere sab bojh halka kar dijiye.

Ameen

Bismillahir Rahmanir Raheem

Tamam tareef Allah ke liye hai aur Huzur sallallahu alayhe wassalam par salam aur durood ho.

Qasidah Burdah se roohani ilaj aur shifa ki duaein.

1. Is Qasidah ka koi bhi she’r parhein, to us se pehle aur baad mein yeh Durood Sharif teen martaba zaroor parhein:

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2. Kamzor dil, asthma, udasi, tangdasti waghera ke liye:
   Qasidah ka har lafz alag alag taur par sab par arabi haroof me likh kar kuch din tak mareez ko khilaya jaye, to shifa milti hai.
   Agar yeh she’r sheeshe ke bartan par likh kar usme paani bhar kar asthma ke mareez ko pilaya jaye to bohat aaram milta hai:

Lowlal Hawa lam Tureek Dam’an alah Talalin
Wala Ariqta Lee Zikril Baani Wal Alami

Haroof is tarah alag alag likhein:
لو ل اال ه و ی ل م ت ر ق د م ع ا ع ل ا ط و ل اا ر ق ت ل ذ ک ر ل ب ا ن و ا ل ع ل م

3. Mushkilat ke liye:
   Yeh she’r parhein aur kaam shuru karein, InshaAllah mushkilat door ho jayengi aur murad poori hogi:

Fakayfa Tunkiru Hubbam Ba'da Maa Shahidat
Bihi Alayka Udoolud Dam'ee Was Saqami

Agar yeh she'r nimbu ke patte par likh kar biwi ke seene ke daen taraf sote waqt rakh diya jaye to woh apne tamam raaz bayan kar degi.

4. Chori ka shak ho:
   Agar kisi par chori ka shak ho to yeh she'r rangin maindak ki khaal par likh kar apne gale me baandh lein aur us shakhs se sawal karein, to woh ghabra kar sab kuch bata dega:

Naham Saraa Tayfu Man Ah'wa Fa Arraqani
Wal Hubbu Ya'tarizul Lazzaati Bil Alami

5. Dushman ke shar se hifazat ke liye:
   Dushman ko zaleel karne ke liye yeh she'r gol kaghaz par daira bana kar likh kar topi ya imama ke andar pehno, yeh kaghaz mathe ki taraf hona chahiye. Dushman ruswa ho jayega aur uske shar se hifazat hogi:

Mahadtanin Nus-ha Lakil Lastus Asma'uhu
Innal Muhibba Anil Uzzaali Fee Samami

Isi tarah yeh she'r bhi istemal kiya ja sakta hai:

Wastafrighid Dam'ah Min Aynin Qadim Tala'at
Minal Mahaarimi Walzam Himyatan Nadami

6. Gunahon se hifazat ke liye:
   Yeh she'r gunahgar ki islah ke liye bohat asar rakhta hai.
   Jumah ki namaz ke baad kaghaz par likh kar gulab ke arq me ghola jaye aur pilaya jaye.
   Woh shakhs usi jagah qibla rukh baith kar ikhlas ke sath dua kare, Allah ki bargah me tauba kare.
   Waheen Asar, Maghrib, Isha ki namaz ada kare aur ikhlas ke sath durood bheje.
   InshaAllah har qisam ke gunahon se hifazat hogi:

Wala Tuti' Minhuma Khasmow Wala Hakamanan
Fa Anta Ta'rifu Kaydal Khasmi Wal Hakami

7. Deeni aur dunyawi zarooriyat ke liye:

Har deeni ya dunyawi zaroorat ke liye, ek majlis me baith kar yeh she'r 1001 martaba parhein.
Is she'r se pehle aur baad me 11 martaba yeh Durood Sharif parhein:
Maula Ya Swalli Wa Sallim Daa'iman Abadan
Alah Habeebika Khayril Khalqi Kullihimi

InshaAllah ek hi majlis me sab muradein poori ho jayengi.
Agar itni dafa na parh sakein to bhi bar bar parhte rahein, barkat se mehroom nahi honge.

Hoowal Habeebul Lazi Toorja Shafaa'atuhu
Likulli Howlim Minal Ahwaali Muqtahami

8. Sakaraat (maut ki takleef) me aasan wafa'at ke liye:
   Kisi ki sakaraat ke waqt uske sirhane yeh she'r parhein. Agar uska waqt aa gaya hai to asaani se inteqal ho jayega. Agar waqt nahi aaya to Allah shifa dega.

   Lowna Sabat Qadrahu Aayaatuhu Izaman
   Ah'yas Muhu Heena Yud-ah Daarisar Rimami

9. Jungle ya sunsan jagah me khauf ya khatra ho:
Agar jungle ya sunsan jagah me khauf ho to yeh she'r 7 ya 9 martaba parhein aur daen haath ki dusri ungli (shahadat ki ungli) se apne gird chakkar bana lein.
InshaAllah har khauf aur khatre se hifazat hogi, zalimon se bhi bachao hoga.

Wiqaayatullahi Aghnat Am Muda-afatin
Minad Duroohi Wa An Aalim Minal Utumi

10. Safar se salamat wapas aane ke liye:
Safar par nikalne se pehle is she'r ka pehla misra kaghaz par likh kar ghar me rakh dein,
Aur doosra misra likh kar apne paas rakh lein. InshaAllah salamat ghar wapas aayega.

Ma Saamanid Dah'ru Dwaymow Wastajartu Bihi
illah Waniltu Jiwaaram Minhu Lam Yudhami.

11. Shohar par jadu ya kisi aurat ki bandish ho:
Agar shohar par jadu ho aur woh kisi aurat ki taraf raaghib ho, to 3 ande ubaal kar chilka utar lein. Do andon par is she'r ka pehla misra is tarah likhein ke dono ande har taraf se lafzon se dhak jayein. Teesre ande par doosra misra likhein. Pehle do ande shohar ko khilayein, teesra andaa us aurat ko khilayein. InshaAllah jadu ka asar khatam ho jayega.

Wa Bitta Tarqaa ilah An Nilta Manzilatan
Min Qaaba Qowsaini Lam Toodrak Walam Turami

Yeh woh ash'aar hain jo Allama Kharpoti rehmatullahi ta'ala alayh ne khaas taur par bayan kiye. Yeh ash'aar hamare buzurgon ka khazana hain aur hamesha se wazeefon me rahe hain.

13. Na Farman Janwar ke liye:
Agar yeh 3 ash'aar sheeshe ke bartan par likh kar usme barish ka paani bhar kar na farman janwar ko pila diya jaye to woh farmanbardar ho jayega.

Amin Tazakkuri Jeeraanim Bezee Salami
Mazajta Dam'an Jaraa Mim Muqlatim Bidami
Am Habbatir Reehu Min Tilqaahi Kaazimatin
Wa Owmadal Barqu Fiz Zalmaahi Min Adami
Fama Li Aynayka In Qultak-fufa Hamata
Wama Li Qalbika In Qultas-tafiq Yahimi

Halka bolne ya zaban ki rukawat ke liye:
Agar upar diye gaye 3 ash'aar buck-skin (hiran ki khaal) par likh kar zaban atakne wale ke baazu par baandh diye jayein to zaban ki rukawat door ho jayegi.

Agar koi nayi zaban seekhna chahta hai to bhi yeh amal kare, InshaAllah zaban khul jayegi.

14. Jis ka dil gham se bhara ho:
Jis shakhs ka dil udaasi aur gham se bhara ho, us ke liye yeh amal karein:

- Is she’r ke har harf ko alag alag seb par likh kar us shakhs ko khilayein.
- Ya sheeshe ke bartan par likh kar usme paani bhar kar us shakhs ko pilayein.
- Seb ka amal zyada asar rakhta hai.

Fa Kayfa Tunkiru Hubbam Ba’da Maa Shahidat
Bihi Alayka Udoolud Dam’ee Was Saqami.

15. Har qisam ke asar ya bura asar ke liye bhi yeh she’r parhein, us par dum karein, ya cheeni par dum kar ke us shakhs ko khilayein.
    1. InshaAllah kuch dinon me behtar ho jayega.
    2. Is she’r ko kaghaz par likh kar taweez ki tarah gale me bhi latka dein.

Muhammadun Sayyidul Qownayni Was Saqalain
Wal Fareeqayni Min Urbiw Wamin Ajami

Maula Ya Swalli Wa Sallim Daa’iman Abadan
Alah Habeebika Khayril Khalqi Kullihimi.